LIBRARY
FEB 27 1943
DARTMOUTH COLLEGE

The
CHRISTIAN CENTURY

Published Weekly

Education and the Duration

By Robert Maynard Hutchins

The Ely Culbertson Postwar Plan

By Oswald Garrison Villard

Soldier—or Man in the War?

By John L. Davis

A Crisis in Leadership

An Editorial

Torment of War

An Editorial

15 Cents a Copy • February 10, 1943 • Four Dollars a Year

In This Issue

ROBERT MAYNARD HUTCHINS

has been president of the University of Chicago since 1929. Before that he was dean of the law school at Yale, and before that secretary of Yale. A student at Oberlin at the outbreak of the First World War, he served overseas in the ambulance service and was decorated by the Italian government. Today no commentator on educational practices in the United States commands a larger audience. Dr. Hutchins' is the second article in the series on "Rediscover Your America!" which is appearing in The Christian Century during 1943.

OSWALD GARRISON VILLARD

has taken a deep interest in the formulation of the post-war proposals of Mr. Ely Culbertson ever since they were first circulated privately in tentative form. With the appearance of the Culbertson plan, in abbreviated form, in the current issue of *Reader's Digest*, and with the coming publication of two full length books by Mr. Culbertson bearing on the problem of world peace, it is safe to predict that there will be national discussion of these proposals.

JOHN L. DAVIS

is executive secretary of the Board of Higher Education of the Disciples of Christ. Before taking his present position he was dean of Lynchburg College, Lynchburg, Va., and a member of the advisory committee of the Virginia state board of education. Dr. Davis has held pastorates at DeLand, Ill., Silver Grove, Ky., and at the First Congregational Church, Maywood, Ill.

MARGUERITTE HARMON BRO

author and lecturer, lives at Mount Carroll, Ill.

ALEXANDER WINSTON

is minister of First Church (Unitarian), Jamaica Plain, Mass.

The CHRISTIAN CENTURY

February 10, 1943

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
ALVA W. TAYLOR (Nashville)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
DRYDEN L. PHELPS (West China)
HAMPTON ADAMS (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
PHILIP G. MURRAY (St. Paul)
ACTON E. MIDDLEBROOKS (Alabama)
GALEN WEAVER (Honolulu, T. H.)
A. T. MCNAUGHTON (Australia)
KING D. BEACH (Kansas City)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
WARREN C. TAYLOR (Des Moines)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
CARLYLE ADAMS (Utica)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
DECOURCY H. RAYNER (Montreal)
JOHN M. VERSTEEG (Cincinnati)
BERT G. MITCHELL (Seattle)
RICHARD K. MORTON (Providence)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1943 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 155
- Crisis in Leadership 158
- Torment of War 159

Quintus Quiz: The Hammer Broke the Ice 161

Contributed Articles
- Education and the Duration, by Robert Maynard Hutchins 162
- The Culbertson Postwar Plan, by Oswald Garrison Villard 164
- Soldier—or Man in the War? by John L. Davis 166

Books
- Love Against Hate, by Karl Menninger and Jeanette Lyle Menninger 168
- America's Progressive Philosophy, by Wilmon Henry Sheldon 168
- Books Received 169

Correspondence 170

News of the Christian World
- Gas Rationing and Churches 174
- Correspondence from Minnesota 174
- Correspondence from England 176
- Correspondence from Mexico 176
- Federal Council Executive 178
- Correspondence from Chicago 180
- Correspondence from Virginia 180
- Correspondence from Washington 181
- Correspondence from Cincinnati 183

Current Feature Films 183

Calendar of Coming Events

Feb. 7-12. International Council of Religious Education, Chicago.
Feb. 7-14. National Sharecroppers Week.
Feb. 9-12. Ministers' Institute, Nashville, Tenn.
Feb. 11. Northern Baptist Convocation, Bloomington, Ind.
Feb. 11. Conference on International Relations, Philadelphia; George A. Buttrick, speaker.
Feb. 12-14. Virginia Methodist Student Conference, Harrisonburg, Va.
Feb. 13. Northern Baptist Convocation, North Vernon, Ind.
Feb. 14. Chicago Sunday Evening Club; Phillips Elliott, speaker.
Feb. 14. Race Relations Sunday.
Feb. 14. Ford Hall Forum, Boston; Irving Stone, speaker.
Feb. 15-17. Ministers' Institute, Lynchburg, Va.
Feb. 15-19. Ministers' Institute, Fort Worth, Tex.
Feb. 16. Institute of Religion, Raleigh, N. C.; Samuel McCrea Cavert, speaker.
Feb. 16-18. Pastoral Conference, Berkeley, Calif.
Feb. 16-18. Earl Lectures, Pacific School of Religion, Berkeley, Cal.; Carl J. Hambro, Halford E. Luccock, Anton T. Boisen, speakers.
Feb. 17. Allegheny River Baptist Association Conference, Port Allegany, Pa.
Feb. 18. Northern Baptist Convocation, Alton, Ill.
Feb. 18. Tioga Baptist Association Conference, Wellsboro, Pa.
Feb. 19. Northumberland Baptist Association Conference, Williamsport, Pa.
Feb. 19. Northern Baptist Convocation, Youngstown, O.
Feb. 19-21. Third Annual Institute of International Relations, Peace Section, Hershey, Pa.
Feb. 19-21. State Student Christian Conference, Nashville, Tenn.
Feb. 19-28. Brotherhood Week.
Feb. 20. Mass Meeting on Food for Europe's Children, New York; Herbert Hoover and Rufus Jones, speakers.
Feb. 20. Northumberland Baptist Association Conference, Danville, Pa.
Feb. 20, 21. Convention New England Federation of Men's Bible Classes, Providence, R. I.
Feb. 21. Chicago Sunday Evening Club; William Scarlett, speaker.
Feb. 21. Community Church of Boston; Michael Quill, speaker.
Feb. 21. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Harry A. Overstreet, speaker.
Feb. 21. Ford Hall Forum, Boston; Charles Brooke Elliott and Anup Singh, speakers.
Feb. 22. Institute of Religion, Raleigh, N. C.; Ruth I. Seabury, speaker.
Feb. 22. Religious Emphasis Week, Allegheny College, Meadville, Pa.
Feb. 23-25. Thirkield Lectures on Preaching, Social Service and Interracial Goodwill, Gammon Theological Seminary, Atlanta, Ga.
Feb. 27-Mar. 4. American Association of School Administrators Convention, St. Louis, Mo.
Feb. 28. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis Wirth, speaker.
Feb. 28. Ford Hall Forum, Boston; Lewis Browne, speaker.
Feb. 28. Red Cross Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, FEBRUARY 10, 1943 NUMBER 6

EDITORIAL

FEBRUARY 14, Race Relations Sunday, should remind white American Christians that the time when they may enjoy the luxury of substituting words of fellowship for deeds of justice is swiftly running out. It is something that generous and friendly words will be spoken from thousands of pulpits on this Sunday nearest Lincoln's birthday. It is something more that white and Negro ministers will exchange pulpits in a demonstration of interracial good will. But it is not enough. The conviction is growing that the kind of language used on these occasions has too few deeds behind it. So an inflationary process has set in. Like inflated currency, inflated language purchases less and less. The tendency in this situation when language purchases little meaning is to use more of it. But its very commonness increases distrust. The inflationary spiral can be stopped only by deeds. This one will be stopped that way. On this Race Relations Sunday we can still choose whether the deeds will be race riots like those which occurred at the end of the last war or deeds of redemption such as fair employment practices, the elimination of discrimination in the armed services and in the churches and the abolition of civil disabilities which create a second-class citizenry.

What Price Right Race Relations?

Maligning the American Labor Movement

RECENTLY an Akron, Ohio, newspaper charged that the crew of a cargo vessel reaching Guadalcanal with supplies knocked off work on Saturday at noon and refused to unload during the rest of that day and Sunday. Accordingly, soldiers exhausted by weeks on the firing line had to be pressed into service to get the needed supplies ashore. Immediately these charges, which the Akron paper credited to a half-dozen anonymous marines who had returned to the Ohio city for a rest, were given scarehead display by a large portion of the press. Public indignation flared to a high pitch (which was undoubtedly the intention). A congressional committee announced that it would conduct an investigation. Now, however, Admiral Halsey, commander in the south Pacific, has denied that any such thing ever happened. About a dozen cargo ships have reached Guadalcanal, says the admiral, and "under the supervision of naval officers the crews participated in unloading all of them." To which the navy department itself adds: "None of the crews has ever refused to discharge its ship's cargo, and the merchant seamen's cooperation, efficiency and courage on some occasions in the face of enemy attack have won high praise." There may be legitimate debate concerning the policies of the maritime unions, but there seems to be no question whatever as to the heroism with which merchant sailors have been taking their cargoes through in this war. In the face of this attested heroism, the press should have required absolute proof before spreading such malignant reports. Now it remains to be seen whether it will use its powers of publicity to set right this great wrong. So far, only a few papers seem to have printed Admiral Halsey's refutation of the rumors, and those in as inconspicuous a manner as possible.

Mr. Ickes Shows Signs of Alarm

SAY WHAT you will about Harold L. Ickes, he is one honest-to-goodness New Dealer who still holds high place in Washington. Not surprising, therefore, was the outburst which he loosed when speaking before the National Rural Electric Cooperative Association at its recent St. Louis convention. Mr. Ickes has been hearing the same rumors which we have all been hearing about a "swing to the right" developing in the government. Possibly he had read the prophecy of the most widely circulated Washington "tipster letter" that the President would shortly be prevailed on to announce that there would be a return to "private capitalism, private enterprise, private initiative" after the war. Undoubtedly he had pondered the assurance given by Vice-President Wallace that Horatio Alger is to be kept in his place as the patron saint of young America. So Mr. Ickes, as his custom is when stirred, sounded off. "There are those," he cried, "who are suspiciously vociferous in their insist-

ence that we win the war before we begin to prepare for the peace. . . . If the ultimate result of our enormous sacrifices in this war shall be to solidify the hold of the monopolists upon this country with an economy of scarcity; if, flowing from the war, there shall be a renewal of the system of international cartelization—if these are the things we are sweating for and crying for and shedding our blood for, then my advice to you would be to seek an immediate peace with the enemy. . . . There is no difference, ultimately, between an economy dictated by Hitler and one imposed by concentrated wealth." Evidently Mr. Ickes is also one who knows that it is high time postwar policies were being avowed and clarified.

Has Civil Disobedience Ended in India?

SURFACE QUIET marked the arrival in India of William Phillips, President Roosevelt's special ambassador to that troubled country. He was welcomed by British officials who had apparently succeeded in firmly suppressing the widespread riots and sabotage which started when they arrested the leaders of the Indian National Congress party last August. When he was asked by an Indian newspaperman whether he would like to see Mr. Gandhi and Jawaharlal Nehru, like a good diplomat Ambassador Phillips evaded the question. He knew of course that both these men as well as thousands of other leaders of the independence movement have been held strictly incommunicado since their arrest. The only way they can get their freedom is for Mr. Gandhi to call off civil disobedience. The fact that he refuses to do this provides a negative kind of evidence that he has reasons for believing that civil disobedience is more widespread and effective than the outer world has been led to believe. The absence of news concerning riots and other spectacular flare-ups of disaffection does not rule out the possibility that the slower processes of mass non-cooperation are working. Even the food shortage, which Herbert L. Matthews of the *New York Times* believes is having a settling effect on civil strife, may be in itself an indication of agrarian resistance. The state of mind which 400,000,000 Indians disclosed last summer when news of the situation was permitted to come through is not the kind of thing to vanish quickly while its cause remains. The calm which greeted Mr. Phillips may cover the ominous gathering of forces which will spurn the method of civil disobedience.

General Giraud Diagnoses The Ills of France

GENERAL GIRAUD, whom American support has made high commissioner of French North Africa, is undoubtedly sincere when he says that he has no intention of trying to rebuild France with "men of Vichy." But the problem of restoring France—and most of Europe—goes much deeper than any choice of labels. That problem may resolve itself into this question: Given the chaos which will follow the war, can any except an authoritarian regime maintain order? General Giraud has himself made this underlying problem plain in a remarkable memorandum on the causes of the fall of France. This document, which he submitted to Marshal Petain after his escape from a German fortress, appears in abridged form in the current issue of *Life*. It emphasizes seven causes for French defeat: (1) the dropping birth-rate; (2) a school system which taught "egoism, personal interest and the cult of envy"; (3) lack of authority in government, in business, in the army, throughout society in general; (4) loss of habits of thrift and hard work—especially noticeable, says Giraud, since the Americans landed in the First World War; (5) a growing desire for luxuries and leisure; (6) the demand for shorter working hours and the parallel fall in standards of good workmanship; (7) alcohol and syphilis. On every one of these points the general writes with an incisiveness few journalists could equal. Here is a sample passage: "It was easier to succeed by intrigue than work. Politics became a career of compromise, arrangement, betrayal. . . . Ministries, commissions, prefectures, colonial administration, etc., were in this way filled with young men who, instead of using their brains for examinations, used their shoe leather or their fathers' gasoline to make useful and profitable contacts." But what is the remedy which Giraud proposes? A military authoritarian order which can achieve the same sort of ends that have been gained in Germany! "Sincere Frenchmen who have been in Germany as prisoners of war can bear witness to its prosperity and to its physical and moral health." (Note that word "moral.") "Admittedly the Germans do not perhaps have liberty, but there is certainly neither disorder nor anarchy. Everywhere it is work, the only fortune for a people which wishes to live and live happily. May France remember and profit by it."

Göring Cries, 'Foul!'

IF THERE could be comic relief amid such an unrelieved tragedy as this war, Marshal Göring's speech on the tenth anniversary of Hitler's rise to power would qualify for that purpose. The spectacle of the overstuffed commander of the *Luftwaffe* raging at the Russians for having tricked the innocent nazis as to the size and power of their army should be enough to inspire global mirth. Taken all in all, that particular anniversary was not one which Göring is likely to remember with satisfaction. To begin with, it was a thankless task which was wished upon him when he was called on to make the speech which the German people naturally expected Hitler to make. Then the British air force almost wrecked the proceedings, while every bomb that dropped on Berlin carried its own commentary on the reliability of the prophet who had predicted that no British planes would ever fly over Germany. But when it at last became possible for the Number Two nazi to broadcast, it quickly developed that all he had to offer his hard-pressed countrymen was a diatribe against Russian perfidy. Everything had looked easy, he explained, when the führer launched the attack on Russia. Had not little Finland held off the Russians for months? "What danger can possibly come from the em-

pire in the east?" Thus, he said, the nazi mind had argued. Then came the terrible awakening. Russia proved to be anything but a setup; German armies were caught in a fight for life; Russia had been guilty of "perhaps the cleverest and greatest camouflage in world history!" It is hard to guess where Göring expected to arouse sympathy by this cry of foul. Surely not in Germany, where Hitler has gloried in his mastery of all the arts of deceit. And surely not outside Germany. But whatever the purpose which inspired Göring's complaint, its revelation of the state of the nazi mind can hardly be mistaken.

An Outline for an American Empire

WHILE the administration keeps silent, others are coming forward with their plans for the postwar world. One of the most elaborate, which has been formulated by Mr. Ely Culbertson, is discussed by Mr. Villard in this issue. But there are other plans, of an entirely different nature. And the administration needs to be careful lest, by its default, it allows some of these plans to obtain a dangerous public following. One of the latest of these blueprints for the coming peace was presented editorially by the *Chicago Tribune* last week. This powerful midwestern organ, which recently announced its conversion to the idea of an "American century," drew its postwar map in familiar imperialistic terms. As a guarantee of security, it proposed, the United States after the war should "retain all the islands we have been forced to occupy to prosecute this war." By "islands," the paper explained, it did not mean Iceland or Africa or any part of the British isles. But it emphatically did mean all islands in the western Atlantic, New Caledonia, the Fijis and the Solomons. Papua should be turned over to Australia. The Philippines, Burma, Borneo, Sumatra, Java and Malaya "should be free for development and self-government by their own inhabitants." As for Europe, that's none of our concern. "Joe Stalin and the Red army will do any policing considered necessary there." We do not believe that these are the sort of terms in which the government wants the American people to be thinking about the coming peace. But if they are not, then the government owes it to the nation to make clear what postwar plans it does have in view.

One Way to Kill the Good Neighbor Policy

NOW that Chile has broken relations with the Axis, only Argentina is left among the South American nations pursuing a policy of ostensible neutrality. There seems to be a feeling, however, that Argentina will not alter her status unless some stronger pressure is applied than has so far been brought to bear upon her. This is not taken to mean that Argentina is pro-Axis in sentiment. The fact seems to be that she is merely pro-Argentine, and like the United States before Pearl Harbor she does not see that any good end would be served by entering the war. Inspired dispatches from Washington last week therefore indicated that new pressures were being contemplated as a means of forcing Argentina to declare for the United Nations. A complete economic boycott was suggested. Let Great Britain stop buying Argentine meat and the United States stop buying whatever it is that we are buying nowadays, and Argentina would soon be forced to choose between starvation and a break with the Axis. This is statesmanship in the best Hitlerian tradition, but we sincerely trust that it will not be employed. Might it not force Argentina into the war on our side? Yes, at the price of implacable hatred for the United States. And this hatred would not be confined to Argentina. All the other South American states would take such a boycott as evidence that Uncle Sam still means to play the bully south of the Rio Grande. A quicker way to sabotage the Good Neighbor policy Hitler in his most Machiavellian mood could not devise.

Must Pacifists Be Jailed?

THE AMERICAN LEGION may be in line for serious competition when the men of the Second World War return and form their own organizations, but it still has ways of making its influence felt in Congress. The bill recently introduced by Senator Elmer Thomas of Oklahoma provides a case in point. Ever since Pearl Harbor, Legion posts throughout the country have been passing resolutions aimed at conscientious objectors. Now Senator Thomas has introduced in Congress a bill (S.315) which would remove from the Selective Service Act the provisions which set up work of national importance for objectors on religious grounds to military service. It may be taken for granted that this measure will receive widespread support. Whether or not it will be opposed depends in considerable part on the churches. Although the handling of the relations between the majority in a nation at war and a minority who refuse on grounds of conscience to participate in the military operations, has on the whole been more successful in this war than it was in the last, both the majority and the minority are still dissatisfied. Many pacifists will welcome the passage of Senator Thomas' bill. It would resolve for them the tension they feel over inescapable involvement in total war. Experience shows that when they are faced with the simple choice between military service and jail, a large proportion of the objectors will choose jail. But we cannot believe that the government will allow this to happen. Under the present arrangement it has succeeded in placing the pacifists in an anomalous position, has eliminated their potentiality as trouble-makers and has turned over to the churches the thankless job of policing their activities. From its point of view, why allow perfection to be disturbed?

Facing the Danger of Moral Sophistry

IN A RECENT ISSUE of his widely syndicated column, Walter Lippmann sounded a note of warning against the temptation to moral sophistry as we follow the devious paths of war and especially as we begin to think upon the intricate problems of the peace that is to be made. Sophis-

try is worse than laxity—more insidious and corrupting. It is better to sin and know it than to cover wrongdoing with an ingeniously woven tissue of righteous pretense. But it is not necessary to do either. We are engaged in actual war, and there is no other way to wage war than to use the instruments which are required for waging war successfully. So far our consciences can be clear, not beyond the need of penitence for the sins which contributed to making the situation what it is, but beyond the need of apology for what we are doing now. But when we look forward and consider what kind of social and political order we plan to bring in by our expected victory, what arrangements we are going to make for the liberated nations or to help them make for themselves, what reallotments of opportunity and privilege we propose to make among the unequal classes of our own society, in short, what kind of world we intend this to be when we have saved it from the enemies against which we are now fighting—then we are in perplexity, and our consciences are troubled, and we may easily try to hide selfish purposes behind a protective veneer of high words and smooth phrases. If we hide them even from ourselves, we are lost. No "Machiavellian policy" for our nation will do, least of all such a policy adopted as the logical and inevitable sequel to the very fact of war or defended by a sophistical apologetic designed to surround it with a halo of patriotic virtue.

Crisis in Leadership

WHEN the lower age limit for induction into the armed forces under the Selective Service Act was put down to include the eighteen-year-olds, a very serious problem was raised with reference to the future supply of a ministry for Protestant churches. No adequate way of meeting it has yet been devised, but the situation ought at least to be understood.

While the operation of the Selective Service Act confronts Protestants with this crisis in leadership, the law has apparently been eminently satisfactory to the authorities of the Roman Catholic Church. This is not surprising. Catholic influence used while Congress was debating the passage of the law was an important factor in its final form. The Christian Century strongly objected at the time to the provision which gave ministers of religion and theological students *exemption* as a class, whereas all other male citizens who were freed from the immediate application of the law were given *deferment* as individual citizens. We held that this discriminatory treatment is an insult to the minister's status as a citizen. We said then and we still believe that in thus placing the minister in a classification apart from his fellows the Selective Service Act has created a sub-class of citizenship. The government has gone a long way toward giving legal standing to the ancient wheeze which divided mankind into "men, women and preachers."

This segregation did not disturb the authorities of the Catholic Church. They found nothing repugnant in seeing the priest saved by his holy vocation from sharing to the full the responsibilities of his country's service. But it did not fit into the Protestant conception of the place and function of the ministry, and this fact was clearly recorded in these pages. It is only of late, however, that Protestants have begun to awaken to the full extent of the handicaps which this legislation is imposing on Protestant methods of filling the ministerial ranks.

Along with their desire to protect the priesthood from military service, Roman Catholic leaders were concerned lest the operation of universal conscription should weaken their 201 American seminaries. In these institutions more than 17,000 young men were in training for the priesthood, and in spite of their protestations of complete devotion to the cause of democracy, the hierarchy had no intention of allowing these young men to interrupt their training to take military service. Every representative and senator on Capitol Hill was visited by one Catholic leader or another, many bearing great names and weighty titles, to see that what were regarded as the interests of that church in this respect were safeguarded. Immediately thereafter congressmen almost tumbled over each other to introduce the kind of amendments to the law these Catholic spokesmen desired. When the time for the vote came, Congress voted for the proposal, giving outright exemption to ministers and theological students.

After the law went into effect the foresightedness of the Catholic leaders became apparent. The draft age was lowered by successive stages, as had been anticipated. But Catholic boys who "have a vocation" for the priesthood are considered by the church to be students of theology even before they have completed secondary school. So the lowering of the draft age to eighteen has not reduced by so much as one the number of young men who crowd Catholic seminaries. Neither will it affect those who will enter in future years, for the simple reason that they have been placed in this special category of exemption in early adolescence.

But the Protestant churches now find themselves in a very different situation. Candidates for the Protestant ministry are not customarily recruited in the high school or below it. Not many of them have made their commitment so as to be identifiable as prospective theological students before reaching the age of eighteen. Probably the majority of those who are to enter theological seminaries make the decision within their last two years of college. It was doubtless upon representations to this effect that the Selective Service system ruled (in Occupational Bulletin Number 11, June 22, 1942) that deferment might be granted to pre-theological students who have finished their sophomore year. Though general in its statement, this provision actually applies only to Protestants, because prospective Catholic priests are already theological students before they reach the end of sophomore year in college and before they are eighteen years old.

This ruling of the draft authorities was issued before the lower limit on conscription was dropped to eighteen. Only the unusual student has reached the end of his sophomore year before he attains that age. Consequently the actual effect is to disqualify nearly all Protestant youth from qualifying as pre-theological students or entering

seminaries for training. So while the Catholic boy in secondary school is classified by his church as a theological student and is therefore *exempt* under the Selective Service Act, the Protestant student of eighteen, who is normally entering his freshman year in college, cannot even claim the *deferment* which Occupational Bulletin 11 grants to those who have completed their sophomore year. This is discrimination.

The purpose of this editorial is simply to raise the problem, not to offer a solution. The question is one which should engage the attention of our most competent leadership, especially of the ministry, until a way is found to treat it in a manner which will at the same time insure the supply of men for the ministry and of manpower for the immediate necessities of the war effort. In this connection, the efforts of the American Association of Theological Seminaries to deal with the issue will be studied with anticipation. The principal reason to hope that American Protestantism will be spared a tragic disappearance of leadership a few years hence is to be found in the awakening of the theological seminaries to the realities of the situation. But the seminaries need intelligent support from all church boards of education and from all denominational governing bodies. So far, these have shown a dismaying apathy. Will it take empty theological schools to arouse them?

Torment of War

EIGHTY-TWO years ago next month a man who had just taken the oath which made him President of the United States stood on the steps of the Capitol pleading with his fellow countrymen from the southern states not to go to war. Seven states had already passed ordinances of secession. A revolutionary government with its capital in Montgomery had adopted a provisional constitution and installed a provisional president and vice-president in office. Government property had been seized; access to government forts denied federal troops and ships. Less than six weeks ahead lay Sumter. Yet this then nearly unknown and unformed man—a political accident thrust into the presidency with almost a million votes less than had been cast for his opponents—refused to give up hope that war might be averted.

"Suppose you go to war," he appealed. "You cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you." And a moment later: "In your hands, my dissatisfied countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. . . . We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave, to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."

Nevertheless, as this same man was to say in this same place when the hour came for him to renew his oath of office, "the war came." And with its coming he passed into a Gethsemane in which his spirit agonized for four bloody years. What was God's will? Was there a divine purpose at work in this awful carnage? If there was, could he apprehend it, humble himself and the nation before it, shape the national will to its obedience? Through long night vigils he sought the answers to his questions. To a clergyman who sought to convince him that he was the bearer of a direct revelation of the Almighty's will for the immediate emancipation of the slaves, he could rather brusquely reply that it was strange the Almighty had failed to communicate directly with him on so important a matter. But there was never a time when he doubted that the purposes of God were involved in the war or when his search for the divine will wavered.

Weighed down as he was by the sheer horror of the struggle, he reached out again and again with haunting phrases to members of the Society of Friends who were wrestling with the same problem with which he wrestled. "Your people, the Friends," he wrote to Eliza P. Gurney, "have had, and are having, a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma, some have chosen one horn, and some the other. . . . The purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best, and he ruled otherwise. We shall yet acknowledge his wisdom, and our own error therein. Meanwhile we must work earnestly in the best lights he gives us, trusting that so working still conduces to the great end he ordains."

There seemed to be something about the Quaker assurance of an inner light which strangely stirred him. He even dared public misunderstanding to tell the Quakers of Rhode Island: "Engaged as I am, in a great war, I fear it will be difficult for the world to understand how fully I appreciate the principles of peace inculcated . . . everywhere by the Society of Friends." "If I had been allowed my way," he said in another letter to a Quaker, "this war would have been ended before this; but we find it still continues, and we must believe that he permits it for some wise purpose of his own, mysterious and unknown to us." So this brooding figure who had risen out of the prairies, this man of whom one who knew him deeply said, "No man on earth hated blood as he did"—so this man faced and questioned the terrible necessity which confronted him.

Superficial religious catchwords revolted his soul in the presence of this national tragedy. It was the bitterest of all his newspaper enemies, the *Charleston Mercury,* which told its Carolina readers of the reply which he made to a minister who, in calling with a delegation at the White House, had "hoped the Lord is on our side." "I don't agree with you," came the instant answer. And when the delegation stood rooted in amazement: "I am not at all

concerned about that, for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation shall be on the Lord's side."

What was the Lord's side? What was his will?

In the days after Antietam, while the Emancipation Proclamation was in the writing, John Hay found on the President's desk a meditation written only for his own eye. Had not the young secretary made a copy of it we would never have known the hidden struggles of that mind at that hour. Here are the words: "The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both *may* be and one *must* be, wrong. God cannot be *for* and *against* the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are the best adaptation to effect his purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either *saved* or *destroyed* the Union without a human contest. Yet the contest began. And having begun, he could give the final victory to either side any day. Yet the contest proceeds." Why?

Space is lacking to trace the process by which, in anguish of soul, this man sought to answer that "Why?" His search led him at last to the profundities of the Second Inaugural. Spoken when the end of the war was almost in sight, but when the way to true peace was still clouded in darkness, the words came out of a religious experience as searching as that of any of the Hebrew prophets:

> Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict [slavery] might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.
>
> The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of these offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both north and south this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him?
>
> Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

In a well remembered article in these pages (see The Christian Century for February 28, 1940) Dr. William E. Brooks, the biographer of Lee and Grant, called this passage from the Second Inaugural, "Lincoln's Philosophy of History." It was an interpretation of the meaning of history born out of torment. "It was not of the God of vengeful wrath he was thinking," wrote Dr. Brooks, "for it was the words of Jesus that he quoted, and there is no God of vengeful wrath in the thinking of Jesus: 'Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh.' It was not wrath, mad anger, of which he was thinking, but justice that demanded requital, 'until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword.' That was the law of life as he had come to see it. Those sad brooding eyes of Lincoln's had seen deep beneath the things that statesmen like to see, beneath the things that our easygoing liberalism has made us accept as true, to the stern fact that lies basic, that in a world where a just God rules, nations as well as men must answer for what they do."

About two weeks after he had delivered his Second Inaugural this man who had sought the purposes of God amid the hell of war added to it a postscript. It was in a letter written to Thurlow Weed, the great Republican "boss" of New York. (One reads the words today and tries to imagine such a letter being sent to, shall we say, Frank Hague or Edward J. Flynn.) "I expect it [the Second Inaugural] to wear as well as—perhaps better than—anything I have produced," he wrote, "but I believe it is not immediately popular. Men are not flattered by being shown that there has been a difference between the Almighty and them. To deny it, however, in this case, is to deny there is a God governing the world. It is a truth which I thought needed to be told, and as whatever of humiliation there is in it falls most directly on myself, I thought others might afford for me to tell it."

This man who faltered at calling himself a Christian had, nevertheless, the soul of a Christian and waged war as a Christian should. He fought repentantly. Accepting the bloody terms of conflict only when no alternative remained, he interpreted its necessity as the judgment of God upon the nation for the sin of slavery. Unschooled in theology, it did not occur to him to make explicit the Christian distinction between the will of God and a judgment of God, but in the depth of his soul he *felt* the distinction. He waged the war in the solemn consciousness that the heavy hand of God's condemnation rested upon himself and the whole nation, north as well as south. Yet behind God's judgment he discerned God's sovereign and gracious purpose which was using the divine judgment to bring the nation to repentance. This, as he told Weed, he came to see as "truth."

Lincoln's repentance was both personal and vicarious. It stood over against the fierce hatred and partisan bitterness which filled the hearts of his countrymen. There was in it that most essential quality of Christian faith expressed in prophecy by the concept of the "suffering servant," and fulfilled at last in the cross of Christ. Even while he waged war, his thoughts on reconstruction were healing thoughts, reconciling thoughts, thoughts about "binding up the nation's wounds." Had he lived, the terrible chapter of our reconstruction period might have been otherwise written and the long era of suffering in

the southland ameliorated and shortened, if not escaped entirely.

Today we fight again. Do we fight repentantly?

The Hammer Broke the Ice

EDITOR THE CHRISTIAN CENTURY:

SIR: This is a story told by the Archbishop of Canterbury in his interpretation of St. John's Gospel. It might have its place in a book of *Instructions to All Who Plan the New Order* or a *Prolegomenon to Social Christianity,* and invoke learned treatises.

There was a man who had lived in a settlement among the poor, where he needed nothing which his neighbors could supply. But at one time he went to live in a workman's apartment, one among many. The first evening he wanted a hammer to hang pictures and went to borrow one from the people who lived overhead. That proved to be an introduction which made all the difference. That hammer broke the ice.

How that story bears upon the request of our Lord to the woman of Samaria, "Give me to drink," I must leave to your imagination. But in a simple fashion that story illustrates a human quality which philanthropists and all people eager to do good to others are apt to forget. They will do anything for others; they will sell all that they have and give to the poor, but they will not let the poor do anything for them. It is a one-way traffic.

There is much disappointment to be suffered by the Good People, and they cannot understand why. They see others who have established their position as dear and welcome friends, while they are received respectfully when they come bearings gifts, but they are not loved. Their philanthropy is tolerated, or even welcomed if tactfully offered, but they themselves are not accepted. It may be because they have never borrowed a hammer, or let their poorer friends do anything for them.

No one can love people deeply until he has done something for them, as well as received things. This is not at all mysterious. You and I are like that ourselves. We should not care to live in a society upon which earnest evangelists descended at intervals to do us good, and never thought of our descending upon them to do them good. And we should think quite differently of those who borrowed a hammer from us or wanted, really wanted, us to call upon them in their palace.

Love of a true kind, at least the perfect love, can never be a one-way traffic affair. We know that if we have to choose between giving or receiving, it is more blessed to give than to receive. But the best thing of all, the most blessed, is both to give and to receive.

I must confess that if I were treated by Good People as some of my friends have been I might mutter when they depart, "Curse your charity." That would be wrong because the visitors mean well but do not know the elementary facts of human nature. I might say, "For heaven's sake, let me do something for you, lend a hammer, or anything I have, always excepting books." (These should never be lent but always given, and that amounts to the same thing, as Diogenes no doubt remarked from his tub.)

I once knew some artisans who by their studies in leisure hours had made themselves good scholars. They were guided in their studies by a very great scholar. He would give them research work in libraries of an important character to do for him. That mark of his relationship to them was most welcome. They did things for him and so entered into what is the true bond of society, that of giving and receiving.

One thing, however, must be remembered. There must be no play-acting. When the Master said to the woman, "Give me to drink," he was thirsty. He was not condescending in order to open a conversation. That scholar *did* want certain matters in history cleared up; that newcomer into the Walk-Up Apartments *did* want a hammer.

It comes to this: We shall have no tolerable human society if a certain number of privileged people take upon themselves to plan for others and provide all that is needed, and are left waiting for the gratitude which never comes. "If I give all my goods to feed the poor and have not charity, it profiteth me nothing." And I have not got charity if I do not receive from others and am not eager to receive from them. I shall have to borrow that hammer.

Ever yours,
QUINTUS QUIZ.

VERSE

Our Father

(To Bayard Rustin)

SEEING but soul in the candescent head,
Seeing but unrefracted light, God said:
"There are no shades of race in humankind."
—The most exalted One is color-blind.

EDITH LOVEJOY PIERCE.

Poets' Prophecy

WE, the poets, prophesy
Wings of life across the sky.

At Inferno's gates we say
There shall come a Christlike day.

In the face of hellish dearth
We proclaim a Godlike earth.

Where pain and hunger plow the field
We foresee abundant yield.

We declare the heart of man
Can hold Love's universal plan.

We, the poets, prophesy
Wings of life across the sky.

LUCIA TRENT.

Education and the Duration

By Robert Maynard Hutchins

ON December 31 I completed twenty years in university administration. This reflection causes me some pangs. Lord Northington said in 1765, when the gout caught up with him, "If I had known that these legs of mine were to carry a lord chancellor, I would have taken better care of them when I was a lad." If I had known that this head of mine was to be used by a university president, I would have tried to get some education when I was at Yale. One of my predecessors often talked about education as a substitute for experience. I have substituted experience for education. Still, twenty years is twenty years. The greatest of Greek sages used to say that the opinions of the aged deserved respectful attention. They might not know very much; but, after all, they had been through a lot.

From this gray eminence on which I have placed myself I have no difficulty in predicting that our universities will last as long as the war. Many of the uncertainties which have surrounded the government's plan for the use of universities and their students have now been removed. We see that government grants will stimulate scientific research to an extent undreamed of before the war. On the other hand, we know that we shall lose almost all our able-bodied male students above the age of eighteen and a half. We know that most of the male students we shall have will be in uniform, subject to military discipline. But even as regards education there are some bright spots. Nothing quite as bad as the S.A.T.C. is in the offing, and nothing anywhere near as bad as the course in War Aims, the principal educational affliction of 1918.

Thinking Difficult in Wartime

The university's role for the remainder of the war is now fairly clear. It will have to do all the war research it can handle. It will have to take on all the soldiers and sailors it can accommodate. Insofar as it is allowed freedom of choice it should not do anything it does not know how to do or anything it does not believe in simply to fill its buildings and occupy its time. It ought to have enough on its hands if it limits itself to things it believes in and knows how to do.

It is very hard to work at education and research in wartime. But that restlessness which occasionally afflicts us all, that feeling that we are not doing anything very important and that we ought to be able seamen, corporals, or clerks in the capital must, I am afraid, be traced to the low esteem in which our civilization has held the life of the mind, an esteem so low that even those who have committed themselves to that life must sometimes wonder whether they have not made a mistake. A university is a place where people think. Thinking is difficult at any time, and especially amid the distractions of war.

But can we actually believe that thinking is not important to winning a war? If a member of a university faculty is offered a post in the public service in which he can think to better purpose than he can in the university, he should accept it. If, as is far more likely, he has some chance to think in the university and none in the public service, he should stay there and try to think harder than ever. It is his patriotic duty to resist as long as he can the superficial attractiveness of what is called "doing something about the war" and to throw himself with grim determination into the essential task he was appointed to perform.

How Long Is the 'Duration'?

So much for the university during the war. We know the worst, and we know the university will be here when the war is over. But as a colored gentleman remarked on the Cottage Grove streetcar the other day, "It looks to me as if the duration would last longer than the war." The really serious new problems of the university will be those it will face the minute the armistice is signed. They will make the difficulties of the war period seem like the passing clouds of a summer day.

I have some doubts about the theory of accumulated demand now advanced by many economists. I have no question that after the war a great many people will want electric refrigerators, automobiles, radios and typewriters. I am not equally sure that they will have the money to buy them. But I am positive that there is one accumulated demand that will be gratified, because the people who have it will have the power to insist that it be gratified, and that is the demand for the chance to get ahead.

Entirely aside from the plans of the government to use the colleges and universities for selective demobilization, hundreds of thousands of young men and women are going to ask for and are going to get, either at their expense or that of the taxpayers, educational opportunities or what they will confuse with such opportunities. The full impact of this returning flow will be felt in those regions of the university from which the outgoing flow has most completely drained the students, which have been disorganized by the war, and in which trained or even promising personnel will be most difficult to find.

Education Being Abandoned

Education is being abandoned. The training of men for teaching positions outside the natural sciences is being extinguished. Where will the university find the teachers who will guide the returning hordes through the mazes of the disciplines which have lain neglected during the war? Where will it discover the investigators who will carry on the great tradition of research which began with its foundation? Merely to bring back the fifteen per cent of the faculty now on leave will not suffice. I regard a prediction of an increase of fifty per cent in the student body as extremely conservative.

What is much more serious, in the postwar era the university will be plunged into what Edith Wharton called the thick of thin things, and they will be very thin things indeed. Since the government is establishing in the public

mind the doctrine that technical training is the only education for war, the public mind will eventually conclude that technical training is the only education for peace. The university will be asked to do all kinds of little jobs getting people ready for little jobs or rehabilitating them for this or that method of earning a living.

Strengthen Faculties Now!

The most terrifying aspect of these changes is the rapidity with which they are going to happen when they happen. To meet them the university is going to need all the intelligence and fortitude it can muster. It must therefore strengthen its faculty now. It should do so especially in those areas in which there are likely to be few students for the duration. It will have no time to look around for a satisfactory staff when peace arrives.

We now see that the large universities will emerge from the war at least as prosperous as they went in. They are working for the government at cost, but a non-profit corporation that recovers its costs is doing very well indeed. The real danger that these universities run is intellectual bankruptcy. If they are intellectually bankrupt, the country will be so too; for it can hope for little aid from the smaller institutions. They may find themselves financially as well as intellectually extinct.

The symbol of what is going on in high schools is the High School Victory Corps, the mere announcement of which led the principal of the high school at Sandy Spring, Maryland, to tear up his curriculum and set his pupils to drilling, exercising, apple picking, rolling bandages, looking after working mothers' children, doing janitor work, and learning how to fly. I am prepared to believe that the curriculum at Sandy Spring was not very good. But I ask you to think what this country will be like and what higher education will be like if all the high school pupils in it devote the next four years to drilling, exercising, apple picking, bandage rolling, looking after working mothers' children, doing janitor work, and learning how to fly.

Training Menaces to Democracy

According to the plans of the army and navy some 10 per cent of the male population of the ages of 18 and 19 are to be sent to college to learn enough mathematics and physics to study technology and enough reading and writing to understand commands. The rest of them, unless they have attended the college of the University of Chicago, will have only such education as the Victory Corps leaves in the high schools. With deference to the educational wisdom of the army and navy, I do not believe that technically trained robots will be effective fighting men in time of war. I am certain that they will be a full-grown menace to their fellow citizens in time of peace.

The colleges and universities have entered a new phase of their history, the phase of education by contract. Institutions are supported to solve problems selected by the government and to train men and women chosen by the government, in fields and by methods prescribed by the government, using a staff assembled in terms of requirements laid down by the government. The institutions cannot look at the projects too closely or inquire into their fitness to carry them on. If they did, they might not get the contracts. All the questions with which colleges and universities have concerned themselves, who should teach what to whom and how, the questions of the methods of instruction, the qualifications of students and teachers, and the ends and ideals of education, these questions can no longer be decided by communities of scholars.

What, for example, do we want from the humanities nowadays? Not philosophy, history, literature or the arts. We want intensive language instruction. We want high school graduates taught Malay, Eskimo or Pidgin English in six weeks so that when they are sent into occupied territories as military police the execution of their orders will not be delayed by the necessity of looking for an interpreter. Do you want teachers of Malay, Eskimo or Pidgin English? A six weeks' intensive course will turn a professor of Greek or French literature into an instructor adequate to the purpose of the military police. If you can't find convertible professors of this type you may get teachers from high schools or from business or you may drain off the faculties of other institutions.

Education by Contract

So attractive are these possibilities to some universities that we hear reports that after the war they will abolish their present organization into groups of departments, based on the traditional intellectual disciplines, and reorganize on a regional basis, with the geographic divisions of space instead of the intellectual activities of man marking the various lines of emphasis within the university.

I see no reason to suppose that education by contract will end with the war. On the contrary, a government which has once discovered that universities can be used to solve immediate problems is likely to intensify the practice as its problems grow more serious. The political and industrial necessities of the postwar period may result in such an expansion of education by contract that we shall have two kinds of state universities in this country, those supported by the forty-eight jurisdictions through grants of public money for general purposes and those supported by the national government through grants for special research or training.

Violent changes are going on in the composition of faculties, in the selection of students, in the content of courses of study, and in the structure of universities. They are not planned. They have no ulterior purpose. I speak in no critical or even hortatory spirit. I merely speak of things already known so that the university's problems may be seen in the perspective of the larger question of education as a whole and the still larger issue of the outlook for civilization.

It may be that these developments are transitory afflictions. It may be that they are necessary. Still one wonders why they have not taken place in England, where the constitution, activities and staff of the universities have remained substantially unchanged by the war. One wonders how Charles Dollard of the Carnegie Corporation can report after a survey of the Canadian universities that Canada still assumes that trained minds are a natural resource and is still conscious of the fact that war presents problems which cannot be solved with a slide rule.

If we were to attempt to locate the blame for these tendencies we should have to trace it to the educational forces of this country, who now reap the whirlwind for sowing the wind of football, fraternities and fun, and for presenting their institutions to their fellow citizens as dazzling supermarkets with every conceivable object of human desire spread before the bargain-conscious buyer. This vision is uninspiring in the best of times and terrible to behold when the fate of the world hangs in the balance.

An International Conscience

On the new Armistice Day the world will not be pleasant to look upon—millions dead, crippled and homeless in every part of the earth. Until there is an international conscience, there can be no international state. We cannot expect an international conscience to spring up in the next three or four years. Mankind seems doomed for at least another generation to the perpetual fight for safety, always skirting resort to violence as a means of self-preservation, and sometimes not succeeding. Until there can be some semblance of agreement upon the aims of human life and the ends of organized society, humanity must fumble on from catastrophe to catastrophe learning little as it goes.

Where can our fellow men look except to our educational institutions for light in a dark world? If civilization is the deliberate pursuit of a common ideal, how can we become civilized unless men of learning show us the ideal and teach us how to pursue it? The universities cannot shirk their responsibilities by leaving unexamined the program, the policies, the procedures or the persons that seemed adequate to less critical times. They must free themselves from any fetters that confine them and release the full force of their moral and intellectual power. Their future is in their hands. In their hands, too, is no small share of the hopes and aspirations of mankind.

The Culbertson Postwar Plan

By Oswald Garrison Villard

WHATEVER else may be said of it, Ely Culbertson has produced the best and most detailed blueprint for a postwar world that has yet appeared.* It would be foolish to assume that it is the final one, or that any one man will be able to present the plan which will finally be adopted if during or after this war the world turns seriously to the achievement of a new world order. Probably the final plan will evolve from the meeting of many minds and out of the clashes of many personalities. But Mr. Culbertson gives us not only the most elaborate and the most practical plan yet presented, but the soundest and best basis for the discussion that should now be going on, not only among officials but among all peoples interested in winning the peace. Indeed I feel, with so many wiser people, that there should be an early presentation of the outlines of the future organization of the globe, for if that were done it would not only hearten our soldiers who do not understand just what concrete aims we have in this war, but would be the most effective psychological weapon to use against Hitler and his fellow criminals.

The outstanding fact about Mr. Culbertson's plan is that it is free from hate and bitterness, that it is without the slightest spirit of revenge, and that it envisages the immediate inclusion of the enemy states in his proposed world federation, provided only that they show good faith and a genuine spirit of cooperation. Mr. Culbertson is absolutely opposed to the idea that America shall rule this world with its huge army and navy when the war ends. He rightly observes that "the American nation can have democracy, or it can have a try at the military domination of the world. It cannot have both." His object is to "lay a proper foundation for shifting from the totalitarian war basis to the democratic peace basis . . . and for inaugurating a world-wide program of economic reconstruction within a stable framework of collective security." He seeks a political structure that will guarantee the Four Freedoms and the proposed "economy of abundance" to all nations on equal terms. As he puts it: "These ideals—and world peace itself, to be lasting—must be based not on arbitrary commissions nor on British-American bayonets, but on the supreme authority of the law embodied in the constitution of a true cooperative of nations."

No Long Armistice

Mr. Culbertson, believing that if reconstruction is put through by military and economic commissions of the victors without safeguards it will merely accelerate the appearance of new aggressors, is absolutely opposed to the Hoover and Welles proposals for a long armistice, for then the reconstruction will certainly be in the hands of soldiers and arbitrary commissioners. The long armistice will produce, he is sure, "political turmoil at home, hatreds abroad and rivalries between the victorious allies . . . a semi-chaos." He is clear that war itself must be conquered or it will finally conquer the world. He believes that this can be done today because the nations can now take three hurdles which in the past have prevented control of the war-making agencies. The first of these is effective disarmament without creating in a world police force an organization that might develop into a complete world tyranny. The second is the old problem of creating an international authority while at the same time preserving

*For a brief outline of the plan for postwar organization discussed in this article see "A System to Win This War—and the Peace to Come," by Ely Culbertson, in *Reader's Digest* for February. A full outline of the Culbertson proposal can be obtained from World Federation, Inc., 16-A East 62nd Street, New York, N. Y., 25 cents.

the essential freedoms of sovereign nations. And the third is the creation of a world economy "in which the so-called backward nations may be liberated and other nations may move toward a higher standard of living, without at the same time requiring a heavy sacrifice, involving a lowered standard of wealth and welfare, on the part of the industrially advanced nations." Mr. Culbertson also offers a number of special solutions for the many complicated economic problems from which the world seeks to free itself.

The constitution Mr. Culbertson proposes for his world federation embodies three treaties, one for perpetual cooperation between its members, a second making peace with Germany and her allies, to come into effect upon their surrender, and a third for a lasting world peace which is automatically to come into being after the transitional period, i.e., a short armistice. Mr. Culbertson insists that the conditions of peace be made known immediately on their adoption so that they may be as destructive of enemy morale as were Wilson's Fourteen Points. Many persons have advocated a world federation more or less like the League of Nations. It has remained for Mr. Culbertson to devise an original and challenging plan to divide the world into eleven regions which shall have regional governments, these governments in turn to create the world federation. This device of another political entity between the sovereign states and the world government or league is Mr. Culbertson's special contribution. The regional governments are to be of strictly limited powers and composed of representatives of the sovereign member states. Similarly the government of the world federation is to be carefully delimited as to its authority and power. Each separate region is to form "a natural economic, psycho-social and geopolitical unit," with a "reasonable balance" between agriculture, industry and raw materials.

Regional Federations

The federations are, first, an American one including the United States and the twenty Latin-American republics. The British federation takes in the United Kingdom, the British dominions and Eire, less Hongkong, Northwest Africa and her Western hemisphere possessions. The Latin federation includes France, Italy, Spain, Belgium and Portugal, while the Germanic includes Germany, the Netherlands, Austria, Denmark, Norway, Sweden and Finland. The rest of Europe is grouped in a Middle European federation comprising Poland, Lithuania, Czechoslovakia, Rumania, Hungary, Yugoslavia, Albania and Greece. The Middle Eastern group would include Turkey, Persia, Iraq, Syria (with an autonomous Lebanon), Palestine, United Arabia, Afghanistan and Egypt along with the northern Sudan. To Russia Mr. Culbertson assigns the autonomous states of Esthonia and Latvia, parts of Bessarabia, a strategic frontier with Finland, and the Turkish territory taken from Russia after the last war. China gets Manchuria, Formosa, Tibet and the Mohammedan Sinkiang, while the Japanese go back to their frontiers of 1894, plus southern Sakhalin, and a sovereign and free Korea is associated with it. The Malaysian group will contain the sovereign states of the Philippines and Thailand together with the Netherlands East Indies and Indo-China; in the last two cases Mr. Culbertson makes the mistake of returning them to the Netherlands and the French respectively. The eleventh federation is that of India.

Adjustments Possible

Mr. Culbertson provides for the right of any state which is not the most popular state of the region to transfer to another regional federation. Thus the Netherlands or Norway might join the British federation, and Korea the Chinese, but it would not be possible for an American republic to join the Latin federation or any other. Again, any country or district situated between two regional federations, and containing a highly mixed population or a special economy, would be permitted to become a member of both federations with equal economic rights in each, with half of its representatives allotted to each of the federation governments. Mr. Culbertson is certain that this new kind of state would greatly reduce the friction originating in frontier zones which has caused so many wars in the past. Similarly, any member state of the world federation, upon application to the world equity court, would have the right to a sealed road across the territory of another member state leading to a sea outlet and carrying with it extraterritorial rights. Thus, Russia might have an outlet to the Persian gulf, Sweden have access to a warm water port through Norway, and Bolivia reach the sea through Peru. This again would remove a potent cause of war.

Finally, Mr. Culbertson would internationalize certain important straits, canals and waterways, such as the Suez and Panama canals and the Dardanelles, to be policed by the world army, as to which force Mr. Culbertson has again made some original suggestions which I shall set forth in a subsequent article. As for colonies, he thinks that the transfer of all colonies to a world organization immediately after the war is unrealistic. He bestows the Congo upon the Germanic federation, which is to give Belgium due compensation. Here, too, I should dissent, for I have long contended—ever since before the First World War—that the Germans are absolutely unfit to govern any subject races—this on the basis of their record in the colonies that they held. Finally, Mr. Culbertson would have all colonies held by federations pooled and controlled by the federation governments and would have all of them given self-rule.

In my next article I shall deal with Mr. Culbertson's proposal for the permanent government of the world federation and the make-up of the international army.

A Toast to Poets

TO YOU alone our shriveling souls confess—
Since you the inexpressible express.
Magi, whose sorceries
Shake stardust in our eyes—
For all life's hurts and hazards, you have lent
Ointment and alabaster! Rest content.

LAURA SIMMONS.

Soldier – Or Man in the War?

By John L. Davis

AMONG various leaders and in many journals of religion, logical, passionate analyses of points of view concerning war have largely obscured consideration of the soldier. It ought to be possible, however, to make the distinction which Emerson had in mind when he cited the planter who sees only "his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm." Emerson could have said with even more universal truth that the Man on the farm sinks into the farmer much more rapidly and irrevocably in the mind of the general public than in his own mind and habits. Is this not true also and more disastrously for Man in the war? Thus, in the heat of our passionate espousals of that policy in war which seems right for each of us, let us remember him whom *we* have sent into the war and consider what we would do with him.

'What We Bade Him'

Can we not borrow that breadth of sympathy and depth of understanding which enabled William Vaughn Moody, despite political misgivings and outraged ideological patterns, to look upon the body of an American soldier fallen in the Philippines with awed, all-embracing devotion and write:

> Streets of the roaring town,
> Hush for him, hush, be still!
> He comes, who was stricken down
> Doing the word of our will.
> Hush! Let him have his state,
> Give him his soldier's crown. . . .
>
> Toll! Let the great bells toll
> Till the clashing air is dim.
> Did we wrong this parted soul?
> We will make it up to him.
> Toll! Let him never guess
> What work we set him to.
> Laurel, laurel, yes;
> He did what we bade him do.
> Praise, and never a whispered hint but the fight he fought was good;
> Never a word that the blood on his sword was his country's own heart's blood.*

Here certainly was no condoner of war and no *Chicago Tribune* patriot, but one who could nevertheless bow humbly in the presence of great sacrifice and refuse to allow its greatness to be obscured for him.

A Sailor's Prayer

I think I first saw him as Man in the war when a youth wearing the white uniform of the United States navy rose one morning to lead the Sunday school worship service. He read a passage of Scripture and then made a brief exposition of it. He closed the service with a simple prayer—simple, and yet in it were the greatest profundities of our Christian faith. He prayed for his friends and neighbors among whom he had grown to manhood in the church, for his friends and for all his fellow sailors and soldiers in the armies of the United Nations, and then he prayed for the enemies against whom he and his fellows were soon to go in mortal combat. He prayed that we and they might be saved from bitterness and hate, and that peace should come speedily to all men again.

His prayer was intended to dismiss the service but we sat there unable or unwilling to move. Somehow, we knew, this was that transfiguration, that fulfillment, which irradiates and glorifies an experience which one outside the group would see only as commonplace. I found myself deeply stirred and over and over repeating those poignant words from Isaiah:

> He was wounded for our transgressions
> He was bruised for our iniquities.
> The chastisement of our peace was upon him
> And with his stripes we are healed.

Was it not literally true? He was unborn when we were permitting a Versailles, when greed made us accept failure of economic conferences and disarmament without apprehension, when pride and prosperity blinded us and led us to accept leadership from those who taught us that international anarchy was the only expectable international order, and that we could escape its inevitable conflicts by isolating ourselves in our self-sufficiency. And now it was our transgressions, not his, that demanded his sacrifice; it was our peace, nay, it was our only hope to have another chance to form a different world order, that he would purchase for us with his blood! Man in the war, certainly. Militarist—mere soldier—certainly not!

Ruskin's Reminder

In the decade preceding the war our zeal for peace led us often into contemptuous attitudes toward and estimates of the soldier. In the college where I taught, for example, it was almost with scorn that we now and then sent in recommendations for some youth who sought admittance to West Point. Only a spiritually illiterate or mentally retarded person would seek such a career, we assumed. Now we know that we were as mistaken in those judgments as we were in assuming that a warless world could be achieved before the creation of an international order based on cooperation and good will. The very history and literature which we taught should have saved us from such folly, for neither reveals the soldier to be marked with meanness, or hatred, or selfishness, or spiritual blindness.

What pastor, or physician, or lawyer, or merchant can read the following comparison by John Ruskin and fail to feel a blush of shame when he compares the soldier's selflessness with that of the typical member of his own profession? As Ruskin puts it in *Unto This Last:*

*From "On a Soldier Fallen in the Philippines," by William Vaughn Moody. Quoted by permission of Houghton Mifflin Company.

"Five great intellectual professions, relating to daily necessities of life, have hitherto existed—three exist necessarily, in every civilized nation:

The Soldier's profession is to *defend* it.
The Pastor's is to *teach* it.
The Physician's is to *keep it in health.*
The Lawyer's to *enforce justice in it.*
The Merchant's to *provide for it.*

And the duty of all these men is, on due occasion, to die for it. 'On due occasion,' namely:

The Soldier, rather than leave his post in battle.
The Physician, rather than leave his post in plague.
The Pastor, rather than teach falsehood.
The Lawyer, rather than countenance injustice.
The Merchant—what is his 'due occasion of death'?

It is the main question for the merchant, as for all of us. For truly the man who does not know when to die, does not know how to live."

Of these great professions, which is able to stand beside that of the soldier, the meanest of whom will seize his "due occasion of death" nonchalantly, with little thought of recognition or reward? Until this amazing and astounding fact becomes as typical of the average pastor, physician and merchant or manufacturer as it is of the average soldier, we can never expect men to give to them the same degree of awed veneration which they so freely accord the soldier in time of war.

The Soldier's Attitude

Most difficult of all, perhaps, is it for us who view the war from Christian vantage points to refrain from identifying the soul and mind of the soldier with the monstrous acts which war demands of him. It would be idle to contend, of course, that his mind and spirit are unaffected by his actions; that he, like an actor in an evil drama, only enacts a role and is afterward the same person. It is equally fallacious to assume the opposite extreme, but we are more given to sinning against him by adopting the latter view than to being overkind by adopting the former.

It is entirely possible, and much more common than we usually suppose, for the soldier almost unconsciously to assume an attitude toward his role in war which very closely approaches that of the great novelist toward the characters he has created in a plot or pattern which entails much suffering and monstrous deeds of evil. Because the novelist has a master pattern in mind, as Joseph Wood Krutch points out in discussing Marcel Proust, "even calamitous events can be seen as no longer actually painful. . . . He can . . . calmly accept his own suffering as well as the suffering of others because it is the pattern of which they are a part."

Is this not true of many soldiers in modern war? Does it not explain the bombardier who calmly dispatches his bombs to wreak their havoc below with no apparent concern for the suffering and misery they create nor for his own ensuing pain and anguish in combat? Is he less the sensitive, cheerful, generous and kind youth who studied Shelley in my classroom now that he is acquainted with all the intricacies of the Norden bombsight? Who will dare conclude that he must return—if death does not overtake him—with all that sensitivity, generosity and capacity for knowing and creating beauty turned to hate, meanness and love of the base and cruel?

Caught in War's Pattern

These men are caught up in a great pattern. They see only the war—their bombs fall, cities burn and children die without apparent concern on their part because such incidents must be multiplied countless thousands of times before the monstrous pattern is complete and carnage ends. His own death or suffering and that of his victims the soldier views without passion; his only concern is that he fulfill effectively the function assigned him in completion of the inviolate pattern. "This is war," he says, and shrugs his square shoulders. He did not make the pattern and he has had little choice in the part assigned to him in it. To see it through, to end it as soon as possible, and to meet whatever is demanded of him without flinching, these are the parts of the pattern he is given to carve out and carve them he will!

Whatever be the particular design of the ideological raftering we have made for our spiritual house, shall we not hold the following truths to be self-evident:

1. War came because we failed to build world organizations, religious, political, economic, which could make peace more desirable than war to great masses of men everywhere.

2. Our failure demands now the sacrifice of millions of youth who had not the chance to voice their aspirations and their visions; who if they succeed can purchase for us only another chance to build a world order which will make war as obsolete as private dueling.

3. These youth are warm, vibrant, idealistic, lovers of life; dreamers who sacrifice not only their chance of normal life, but their chance of living and rearing families in an organized world.

Let no sameness of uniform or acquired bodily movement, therefore, cause them to sink into military automatons for us. Each is indeed a man. Why is it so hard for us to remember that?

How Shall We Honor Lincoln?

HOW shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen king?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us build his Highway to the sea,
To serve the nation which he came to save;
And let us speak of him continually.

So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.

Still Lincoln speaks: O set my people free
From chains of gold, from greed-born tyranny!

THOMAS CURTIS CLARK.

BOOKS

Warmly Scientific

LOVE AGAINST HATE. *By Karl Menninger with the collaboration of Jeanette Lyle Menninger. Harcourt, Brace & Company, $3.50.*

WHY ARE NOT more books reviewed mood first? After all, once the authority of the author is established, it is his mood as much as his facts which persuades to action—and change of attitude is action. Dr. Menninger's authority is long since established as a physician and as president of the American Psychoanalytic Association; his reputation spread with the publication of *The Human Mind,* a book about the queer behavior of normal people, and of *Man Against Himself.* Now he gives us *Love Against Hate* in a mood which might be called warmly scientific. Facts aplenty, supported by clinical observation, but always with an unspoken challenge to the reader to become aware of his own capabilities, to release his own energies, to enlarge the quality of his living.

We have a world full of resources, Dr. Menninger points out. "Die we must, ultimately, but in the meantime we can live if we can love." The war of nations is a magnification of the war of human instincts, which are plainly seen in the life of a child. Born with aggressions and immediately restricted, the child finds distant goals too soon substituted for immediate satisfactions. Parents overreact to his non-conformity, setting up unconscious revenge patterns and cloaking their hostility in oversolicitude.

Under the title "The Frustrations of Women," Dr. Menninger continues his analysis of the reasons why human beings get off on the wrong foot. "The frustrated woman becomes the aggressive mother and the next generation pays the bill." Women are more predominantly the embodiment of the erotic power—love—arrayed against self-destruction, although the author has no illusions about women's not participating as wholeheartedly as men in war.

Continuing in a discussion of the deprecation of femininity, he neatly points up the reasons for some women's desire to postpone growing up, for their aggressiveness against men, their difficulties in adjusting to new patterns of marriage and economic responsibility. With "as many external adjustments to make as any man, plus internal adjustments to bodily events which require tremendous psychological elasticity," it is small wonder that women slip—or *march,* as he says—into depression, obsession, anxiety, chronic illness and other means of self-defeat. In his excellent analysis of frustration one wonders why Dr. Menninger makes no use of the recent findings of the constitutional psychologists; formerly he was wont to quote Kretschmer, whose documentation is less useful in this field than some of the studies now coming out of Harvard and Chicago.

However, this is no book about women and children alone, for man is caught between the two and the author puts his best licks into his chapter, "Breaking the Vicious Circle," in which he suggests what can be done about our self-perpetuating interaction of resentments. This chapter is the point of the book, and many a book sale has been spoiled by a too comprehensive review. Suffice it to say that Dr. Menninger analyzes work and play in so arresting a fashion that an average reader is inclined to gulp as he reads and to pause for long minutes to ponder his gulps. If the author's contentions seem a bit forced occasionally, as when he insists that making clothes requires destructive energy because cloth must be cut and torn, and that the child's playing dolls is, in its unconscious, an aggression toward its mother, perhaps the author has allowed for this reaction in his "uncomfortable feeling that what I have said is not very convincing to those who are unfamiliar with the deeper elements of child psychology."

The chapter on faith is highly useful, although the distinctions are not clear between "religion" and various cults; nor does the author mention that along with the lesser religious leaders who exploit the credulity and wistfulness of the ignorant are some lesser scientists who do the same thing. Loyalty to reality is the highest virtue of the scientist, he points out, but he seems to ignore a possible frontier of experience—the domain of the genuine saint—demanding unusual, and as yet insufficiently documented, discipline which may yet disclose new aspects of reality.

Under the title "Hope," the author discusses education, which, he feels, denies by its commonly accepted philosophy and practice that it deals with the emotions and hence requires wholly inadequate training of its teachers. Since attitudes are more practically important than facts, the need is deep for teaching children to exchange love with other human beings and to express their aggressive tendencies in socially approved ways.

If recognition of the forces within us constitutes the first step in their control, then this book should be the basis of an orientation course for theological students and required reading for all ministers who are not too set in their ways. After all, its thesis is sermon material: love with its promise of growth, its impetus for understanding, its eagerness to listen and to serve—*love* which can redeem the world.

MARGUERITTE HARMON BRO.

Action is Knowledge

AMERICA'S PROGRESSIVE PHILOSOPHY. *By Wilmon Henry Sheldon. Powell Lectures on Philosophy at Indiana University. Yale University Press, $3.00.*

WE HUMANS have a curious habit of seizing an idea, unfurling it to the wind like a battleflag and demanding that all reality conform to it. Nor has the cool detachment which philosophers claim saved them from the same habit. Professor Sheldon proposes to reconcile the conflicting ideologies which, arising from that old human failing, have traditionally clashed over the nature of reality. Indeed, so unfruitful and unrelenting has been the antagonism of the ancient antinomies that men have tended to accept them as utterly incompatible. Such philosophic despair can be escaped and a fertile synthesis arrived at by a point of view which is relatively modern. Professor Sheldon calls it "America's progressive philosophy."

His thought stems from a group of thinkers to whom "process" is the common if not the central concept: S. Alexander, Bergson, James, Dewey, Mead, Whitehead. But his motive is more irenic, more conciliatory than that of any of these. Hegel's dictum that all systems are true in what they assert and false in what they leave out is the key to Professor Sheldon's genial spirit. Idealism correctly recognizes the importance of mind and value, while neglecting the contingent, pluralistic, "open" phase of reality. Materialism arrogates to itself an ultimate truth which omits due consideration of mind. Neo-scholasticism, with its magnificent structure headed by God (pure form or potency) and based

on Prime Matter, is too rigid, too subservient to the idea of fixed entelechies. The fourth type, the process philosophy, is true just because it has the power to absorb the other three, affirming their truths, correcting their inadequacies.

The supremacy of the process view cannot be asserted *ad hoc* without appeal to proof. And such proof, being an affair of knowledge, demands a statement of one's epistemological position. Professor Sheldon devotes his second chapter to the search for a "criterion of reality." Here once more a brief, readable exposition of alternative theories is presented. "Presentedness" (direct, empirical sensation), self-evidence (as of mathematical propositions), intuition or mystical experience, and coherence-theory are found to be inadequate. In their place, and absorbing them, is the "practical test." By acting in a world of resistances we discover the real world outside ourselves. Not by reason, sense or intuition can we be sure that an experience is valid. The world in which we *act* carries its own validation with it. The external world for us is made up of the things that are stubborn to our efforts. Professor Sheldon's criterion is really twofold: the experience is received as presented and is examined to see if it is coherent with our other experiences, "but this test is capped and crowned by the action-test which alone puts the keystone into the arch of presentations." He who acts learns to respect minds but not minds alone, matter but not matter alone, system but also chance. The epistemology of the act includes all the partial systems in one undivided experience.

The author's positive exposition of the process philosophy begins on familiar lines. Nature is alive with a principle of self-continuing motion. Biological forms evolve from each other. The effect can be greater than and qualitatively different from its cause. Then he proceeds systematically to deny every concept of permanent structure which might be said to characterize any phase of reality. The physical laws are but *de facto* habits which we find our universe now has. They might all disappear instantaneously. Likewise the so-called "self-evident" ideas, such as that any colored patch must be extended, are by no means self-evident. Logic is a psychological matter; deductive reasoning consists simply of the tautological unfolding of propositions already contained in the premises. Everything is passing into something else; in this ubiquitous passage the ancient irreconcilables (one-many, mind-body, fixed-changing) become amenable to each other.

The difficulty with Professor Sheldon's theory is that it proves too much. His solvent is so universal that it dissolves the vessel he has constructed to hold it. A world in which nothing is permanent, nothing is self-evident and nothing is necessary is a world in which no philosophic system can make a meaningful appeal for validity. The problem for process philosophers is properly to set their foreground of change against a background of unchanging universal structure.

ALEXANDER WINSTON.

Books Received

The Forgotten Hume, Le Bon David. By Ernest Campbell Mossner. Columbia University Press, $3.00. (To be reviewed.)

Church Group Activities for Young Married People. By George Gleason. Association Press, $1.00. A revised edition of a practical handbook of methods and programs for making the church and its young married people helpful to each other.

The Modern Government in Action. By Ernest S. Griffith. Columbia University Press, $1.00. Mr. Griffith, from his standpoint as director of legislative reference service in the Library of Congress, is thoroughly informed concerning the present structure and operational techniques of our government. He does not describe these in any detail, though his criticisms are specific and searching. He is more interested in the future. He sketches the main outlines of a radical reconstruction, reaching even to the substitution of six functional divisions for the hallowed "executive, legislative and judicial" branches. Basic to his argument is the conviction that only a comprehensive system of economic and political planning on a national scale can meet the needs of the new age, and he answers—convincingly, for those willing to be convinced by facts and logic—the objections of those who resist "planning" because it was first practiced by totalitarian governments.

The Basic Teachings of the Great Philosophers. By S. E. Frost. New Home Library, 14 W. 49th St., New York, 69 cents. (To be reviewed.)

The Story of the World's Great Thinkers. By Ernest R. Trattner. New Home Library, 69 cents. (To be reviewed.)

Dinner Party, Poems. By Jessica Nelson North. Prairie Press, Muscatine, Iowa, $2.00. Poetry of distinction, subtle and sensitive, neither obvious nor obscure. Jessica North has come to her full artistic maturity, partly through the exercise of her own creative talents, partly through editorial work on the uniquely excellent *Poetry, A Magazine of Verse,* which was so long Harriet Monroe's other name. This is her first volume since 1928.

Lonely Apples. By Gertie Stewart Phillips. Kaleidograph Press, $1.50. Sweet and gentle verse, a little on the melancholy side but always sweet. The "lonely apples" are, like fruits that turn to ashes in the mouth, metaphors for "the hours no one escapes."

Newspaper Chinese by the Inductive Method. Edited by Herrlee Glessner Creel and Teng Ssu-yu. University of Chicago Press, $3.00. (To be reviewed.)

The Church Ministering to Rural Life. By B. H. Cain. Home Mission and Church Erection Society, Church of the United Brethren in Christ, Dayton, Ohio, 60 cents. A practical, factual little book on the opportunities and duties of rural churches and how to conduct them.

Outlook in Mexico. By Alberto Rembao. Friendship Press, 25 cents. A new and useful issue in the series of "Outlook Pamphlets on Latin America." The author, born in Mexico and a graduate of Pomona College, has been editor of *La Nueva Democracia* since 1931.

A World to Live in. Edited by Leland D. Case. Rotary International, 35 East Wacker Drive, Chicago, 25 cents. A collection of articles, by eminent writers, from the *Rotarian.*

The Church Looks Forward. By William Temple and others. Morehouse-Gorham Co., 25 cents. A pamphlet containing the substance of addresses by five speakers at a meeting sponsored by the Industrial Christian Fellowship, in London, September 1942.

A Venture in Public Health Integration. Columbia University Press, $1.00. Addresses delivered at the 1941 health education conference of the New York Academy of Medicine.

Dialogue in Limbo. By Ben Hagglund. Author, Springfield, Minn., 50 cents. Father and son meet in the great beyond. The father, who was killed in the First War and had therefore been there longer, was much younger than the son, who had been killed while fighting with the Russian army against the German invasion. The son gives the father—who still thought he and his generation had won an enduring peace—a brief summary of the last twenty-five years. It is a very anti-British, pro-communist summary, but pungently and in spots brilliantly expressed. The author had a real idea.

Sandy. By Dorothy Pierce Lehman. Dorrance, $1.00. Juvenile with animal pictures, for small children.

Economics in Uniform, Military Economy and Social Structure. By Albert T. Lauterbach. Princeton University Press, $3.00. (To be reviewed.)

Full Flood. By Percy Marks. Reynal & Hitchcock, $2.50. This is the story of a boy, slightly hunchbacked, who was nearly overwhelmed by the sympathetic attentions of his friends. The delineations of character are good, but the characters themselves are almost too perfect. The story leads up to a rather melodramatic climax on the eve of Pearl Harbor. The novel seems artificial,

although it is not lacking in insight. Mr. Marks has forced a good idea.

Human Destiny. Volume II of "The Nature and Destiny of Man, A Christian Interpretation." Gifford Lectures, delivered in Scotland in 1939-40. By Reinhold Niebuhr. Scribners, $2.75. (To be reviewed.)

CORRESPONDENCE

Dr. Scott Draws a Broadside

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the article by Ernest F. Scott, "Can We Follow Jesus in Wartime?" It is not exactly in a mood of humility or incompetence that I say I am not able to follow all his arguments.

For instance: "So it may be said that we follow Jesus in this war by doing our utmost to win. . . . The interests at stake are religion, liberty, justice, the higher life of man." Later he tells of the priest praying when all others had deserted the Libyan village, and says, "Was he not right? Nothing had happened which could affect those certainties of which we are conscious in prayer." He thinks that "Jesus would thus seem to accept war as one of the natural evils, like sickness, disappointment, temptation, death." I think that insofar as war is a result, it must be accepted as we accept sickness, disappointment, etc. But it is also a method; therein it is not like sickness, disappointment, etc. Is there any reason to believe that Jesus ever accepted war as a way of dealing with others? That is the question that faces us.

Mountain Home, Idaho. WILLIAM REITMEIER.

EDITOR THE CHRISTIAN CENTURY:

SIR: "Can We Follow Jesus in Wartime?" by Ernest F. Scott, seems to me to be one of the weakest and most disappointing things that I have ever read that has come from the pen of Mr. Scott. It serves as another fine example of how those who sit in soft and high places so easily approve the sins of the nation.

"We can say with a clear conscience that we are not responsible for this war, and there can be no sense or value in assuming a guilt which is not ours or confessing to sins that we have not committed." He holds that it is "pious hypocrisy" to assume responsibility for the awful disaster that is upon us and that we should accept the calamity since it may serve some divine purpose. This to me is pure rant, for who has been without blame in respect to the causes for the mess? Surely God has shown us a better way which we have failed to follow.

St. Paul's Ev. & Ref. Church, AUGUST E. BINDER.
Seattle, Wash.

EDITOR THE CHRISTIAN CENTURY:

SIR: The wheel has come full circle. The churches endorse another holy war, and now Ernest Scott admonishes us to "follow Jesus in wartime by doing our utmost to win."

Such tenets are reminiscent of the crusades and the Dark Ages, save that they lack the zealous crusaders' naiveté and jubilation. By what casuistical manipulation of truth are we brought to condone murder! Jesus stressed the spirit, not the deed; therefore, the deed itself is irrelevant. Murder, freed from hate, is pardonable, even commendable, if it seeks, not the principles of Christianity but the rules of chivalry! Defend the helpless. Preserve "religion, liberty, justice and the higher life of man." Motive is everything; method, nothing. By the same mischievous argument, stealing may be commendable; covetousness, reprehensible; adultery, Christian; lust, unchristian; lies, laudable; deceit, damnable.

New Providence, Iowa. HAROLD GUTHRIE.

EDITOR THE CHRISTIAN CENTURY:

SIR: In Ernest F. Scott's defense of the Christian warrior one gets the impression that the deeds done in war are sanctified when the heart is pure of hatred, that all "following Jesus" involves is that we must mean well. In the light of Edward Shillito's report of the devastation wreaked on Britain by German bombing, in the same issue, one is led to ask whether the Germans could have been "following Jesus" if their hearts had been free from hate as they dropped the 190,000 bombs that killed the 43,000 civilians. Of course we do not believe that such destruction could be administered by loving hearts; but what if? Would a kindly spirit have made this conduct Christian?

Surely "following Jesus" involves more than possessing pure motives as the nations go about blasting the world to pieces. Apart from the notion that it is but "pious hypocrisy" to assume that our side has any reason for repentance in this war, this question of the results of our violent deeds has me bothered. It seems to me that Jesus wanted more than good intentions. "Why call ye me, Lord, and do not the things which I say?"

Covington, Ohio. W. L. TAYLOR.

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor Scott's article on following Jesus in wartime makes a brave attempt to dress Mars in sheep's clothing.

"Jesus never deals directly with the question of war." True. Nor with the question of slavery, gambling, dueling, political corruption, usurpation and scores of other obvious sins. So what? Has his teaching no application to evils he does not explicitly condemn? The professor says that Jesus declares that what is wrong even in murder is *not so much* the deadly blow as the hatred out of which it comes. This is surprising exegesis. To an unsophisticated layman it seems that he endorsed without question what was said to them of old time, but declared that hatred was *no less* to be condemned.

"Jesus perceives clearly that revenge will defeat its own ends, and will create two evils where there was only one before." True again. And one of the best modern illustrations is to be seen in what has followed the Allies' revenge upon Germany after the First World War. Revenge is a legitimate child of the war system. To support war, with whatever specious excuses, is to share responsibility for this offspring. The professor asserts that "we can say with a clear conscience that we are not responsible for the war." And who pray was responsible? Any student of history knows that the United States had a full share of guilt in the series of events that resulted in the war. No coat of whitewash is opaque enough to cover our guilt. We left undone the things we ought to have done that would have made for peace and we did the things we ought not to have done that led directly to war. So we have no health in us to boast of. Can we shift responsibility upon the "government"? Not if democracy is a reality with us! This disclaimer seems not unlike an example of "pious hypocrisy." A healthy Christian conscience knows that we Americans are not guiltless. To be sure, the profession of innocence fits with the naive view that war is "one of the natural evils." After the thorough discussion of war's causes during the past twenty years it ought to be plain to us all that a war does not just happen. It is our product. Humility and repentance become us.

The professor says, "The combatant in a war is defending those who would be helpless without him." This traditional military dogma is manifestly unrealistic. Any unbiased observer knows that war defends no one. It brings unspeakable woe and misery upon vast throngs of the helpless and innocent of both sides. And Jesus would give such conduct his approval? Not if his gospel has any meaning for our sinful world! "The interests at stake," says the writer, "are religion, liberty, justice, the higher life of man." Indeed they are! And all these and more are ruthlessly ground into the mire by war. It is nothing short of astonishing that otherwise intelligent persons can be so gullible as to think that these values are conserved by warfare. After this insane holocaust and slaughter it will be very many years before they are restored even to their former precarious status in the world.

To sum up: Whatever we may think of the possibility of following Jesus in wartime, it should be plain that (1) the principles

of Jesus are grossly violated by war; (2) we can by no means clear ourselves of responsibility for this war; (3) in spite of our fond hopes, we cannot be sure that victory to our side will guarantee the establishment of righteousness in the world.

Boston University, Boston, Mass. WILLIAM GOODWIN AURELIO.

EDITOR THE CHRISTIAN CENTURY:

SIR: The second article on "What is the War Doing to Christian Theology" leaves me almost speechless—but not quite! Not being a theologian I can comment best in words of one syllable:

What rot
You got
(God wot)
From Scott!

New Jersey. A. C. B.

EDITOR THE CHRISTIAN CENTURY:

SIR: The brief letter of the Canadian friend with your heading: "The Bull-Dog Spirit," lightened a winter morning! I am with the Canadian in continuing to read with interest and profit the issues of The Christian Century. It stimulates where it does not convince. We all should be shaken out of our egotism and partiality to our views as all of the truth by the issues of this war.

I have just read with great interest Dr. Scott's article. I remain unconvinced by his logic. "The impersonal character of war . . . the one thing which mitigates its evil." I question. Does the impersonality of the poll tax laws mitigate their evil? Surely the impersonality of these laws does not lessen their evil. "Wrong is wrong . . . its evil lies . . . in the motive." Does this mean that all the evil lies in the motive? There is no evil, that is, in the overt act? "Expel the spirit of hatred and then all social evils . . . will disappear of their own accord." Can one not be selfish and yet not hate, at least in the ordinary use of these terms? Hatred can scarcely be considered the sole cause of social evil. "The purity of motive has never been so indisputable as in the present war." In view of the recent meeting of great leaders, President Roosevelt and Prime Minister Churchill, leaving out China's leaders, etc., how can one write such a sentence? "No one in this country hates the Germans or the Japanese." That surely is the fallacy of the universal!

Well, enough of this! We all need to pray for a baptism of humility and all must look to God to open our eyes to his truth. If war can aid us to do this, it will be a case of "the wrath of God" bringing us some good.

Methodist Church, Mount Airy, Md. E. L. FORD.

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps it was just too much to expect that a war could be waged without some preacher, theologian or teacher stepping into print to justify it in the name of Jesus, as Prof. Ernest F. Scott does in his article "Can We Follow Jesus in Wartime?" in The Christian Century of January 27. His article will give aid and comfort to any who may be trying to maintain a measure of spiritual poise in the midst of the sordid business of making war. Now all they need to do is to emphasize the impersonal nature of war, be sure they are not motivated by hate, and proceed with clear consciences, for "we are not responsible for this war." Thus the Christian is provided with a defense mechanism and is assured of returning from the fray, if he does, with an unsullied soul.

It is just such unrealistic thinking that makes some of us marvel at the oft-repeated spectacle these days of the blind attempting to lead the blind. We frankly have far more respect for such leaders who, in and out of the church, have allied themselves on the side of the war without attempting to convert the seamless robe of Jesus into a military cloak. They recognize, in the main, that this war is a hellish, hateful, dirty business and that it is the inevitable result not of natural causes for which they are not responsible, but of moral failures for which, in part at least, they are responsible.

As for the impersonal nature of war, that illusion disappears as one nears the point of action. When soldiers reach that point, they find not a map with a lot of little circles marked upon it, but men, armed with deadly weapons, hating them and desiring to kill them which they will proceed to do unless they are killed first. I dare say that even a bombardier, coolly manipulating his instruments as he prepares to release a block-buster of four thousand pounds of explosive and steel, deep down within him does hope that the bomb hits a military objective rather than a block of tenements within which helpless men, women and children crouch in fear and agony. It seems to be still true that the farther from such scenes one gets the more impersonal war appears to be, and from a chair of New Testament literature, four to ten thousands of miles away, the personal aspects fade out of the picture altogether.

Why don't we honestly admit that war is the very negation of everything that Jesus stood for, in both method and motive? Why not say frankly that we do not follow Jesus Christ when we go to war?

Methodist Church, Stockport, N. Y. F. THEODORE MINER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Scott's article indicates one thing clearly: The teachings of Jesus can be twisted to suit any purpose or occasion. "What is wrong, even in murder, is not so much the deadly blow as the hatred out of which it comes." What nonsense! The very reverse of the truth. What is wrong is the deadly blow that snuffs out a life we have not the power to restore. The hatred is wrong, in the clear insight of Jesus, because its end is the deadly blow.

The optimism expressed at the beginning of the present war that "this time it will not be possible to dress Jesus up in uniform and put a machine gun in his hands" appears to have been ill-founded. If we have very much more of this twisting of the teachings of Jesus to suit our patterns of thought, the church will so lose in moral and spiritual prestige that the famous prediction of Lloyd George will come true: "The churches will not be used when it [the next war] is over."

"What we need is an hour of tranquillity—a vision of Christ reminding us that he is still there and that his truth still stands." Amen! That is what will keep the rest of us straight when learned scholars go off the beam!

Imperial, Nebr. F. F. GROSS.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with much interest the article by Ernest F. Scott, "Can We Follow Jesus in Wartime?" The high position of Dr. Scott in the field of New Testament scholarship makes anyone familiar with his writings deeply indebted to him. It is always a pleasure to acknowledge this debt. However, the argument which he presents on the matter of following Jesus in wartime is, at least for myself, far from convincing.

Dr. Scott places emphasis on the fact that the killing which takes place in organized warfare is of an impersonal nature. This means, apparently, that the killing does not spring from hatred and, therefore, it is not out of harmony with the ethical teachings of Jesus. It is true that in order for me to hate an individual I must know something about him but the same thing is true with reference to my love for him. If I cannot hate a man whom I do not know, neither can I love him. The impersonal character of the killing which takes place in modern warfare is not brought within the spirit of love simply because the individuals concerned do not know enough about each other to arouse personal hatreds. A gangster or highwayman is certainly no nearer to the spirit of Jesus because his victims happen to be complete strangers to him.

University of Nebraska. CHARLES H. PATTERSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: To say that I am shocked is to put it mildly. For years I have looked upon Dr. Ernest F. Scott as one of the outstanding New Testament scholars, indeed as one of the leading interpreters of the message of Jesus. The utter poverty of understanding revealed in his present attempt to justify the war leaves me gasping and almost disbelieving my eyes. Surely, only under a strange

necessity to justify this war would he be led to the illogical position of including war in a series along with famine, earthquake and pestilence. In so doing he proposes to absolve men from any part in bringing about the war. Such looseness of thought puts even so great a scholar under the charge of special pleading. If he were not so anxious to find an excuse for participation in this particular war he would certainly never have fallen into so open a snare.

After years of magnificent leadership it hurts us to see men of the stature of Dr. Scott stumble so blindly over the question, not, I think, of the rightness or wrongness of war, but of the far more important one, whether a Christian man can do the things which war demands, and still be true to the spirit of Jesus Christ. "We follow Jesus in this war by doing our best to win," he states. May I translate that? By starving women and children, by dropping bombs upon sleeping populations, by thrusting a bayonet into the breast of another man (always without hate, to be sure), we are most carefully following the mind of Christ. No, it will not do! If that is Christianity, then I resign from Christianity. I would rather be a pagan and keep my sense of judgment here, than be able to justify as Christian behavior such atrocious actions toward my fellow men. "How are the mighty fallen?"

Monthly Meeting of Friends, Russell E. Rees.
Chicago, Ill.

Editor The Christian Century:

SIR: Prof. Ernest F. Scott in "Can We Follow Jesus in Wartime?" makes a strong case against hatred as an anti-Christian emotion, which we entirely approve, but moves on to an apology for war from which we must dissent. His assumption is that wars in general and this war in particular can operate without hatred. The question as to whether they "can" is somewhat academic. Realistically they never have and do not now. The war slogans, devised to make men war-minded, are saturated with hatred: "Remember the Maine," "Remember Pearl Harbor" and all the rest. What else but hatred can be the meaning of the government posters displayed in post offices picturing the superman with bulging muscles, with the legend underneath, "Avenge Pearl Harbor"? Is this but another way of saying "Love your enemies"? Professor Scott blandly says, "Those who are compelled by a grim necessity to destroy each other can yet be gentle and merciful." General McNair does not seem to think so nor does the government either. Even Christian noblemen like Lincoln and Lee could not prevent the vile stream of hatred between the north and the south which the Civil War focused and accentuated and which flowed on for half a century.

Orlando, Fla. W. Wofford T. Duncan.

Editor The Christian Century:

SIR: Prof. Ernest F. Scott in The Christian Century of January 27 touches inadequately a matter which deserves the most careful scrutiny. "Many would have us regard . . . [war] as a punishment, and acknowledge that we are ourselves responsible for the awful disaster. This, however, would be nothing but a pious hypocrisy." Prof. John C. Bennett in a letter to The Christian Century of October 21, 1942, while admitting that some of the sin might belong to the United Nations, insisted on a real distinction. "There is a vast difference between the serious sins and failures which have accompanied the use of power in a country like ours and the official, efficient, planned cruelty that aims to exterminate or enslave the people of whole continents in the interest of one race." When Christians come to measure guilt, the deeply religious experience leads the true Christian to an immediate repentance, not for the sins of the enemy but for his own sins. Those who have been recognizing the sins of Britain and America have overemphasized them chiefly because these are the sins for which we need to repent.

It is not our responsibility to repent for enemy sins, and a careful catalogue of these sins will not serve to make us the more humble. It was perfectly natural for Isaiah so to dramatize his own sins that he first recognized his own uncleanness, and only later the contaminating influence of his fellows (Isaiah vi). In the light of his own moral responsibility we can understand why Paul described himself to Timothy as the chief of sinners.

To say with Dr. Scott, "We can say with a clear conscience that we are not responsible for this war," is to disregard totally the economic and social maladjustment of the past thirty years to which we have contributed heavily. And to attempt to justify our guilt, in keeping with Dr. Bennett's argument, by comparing it with the more dastardly crimes of the enemy, smacks more of the prayer of the Pharisee, "I thank thee, that I am not as other men are," than it reminds us of Isaiah's repentant cry, "Woe is me."

Community Methodist Church, Kenneth Morgan Edwards.
Rosemead, Calif.

Editor The Christian Century:

SIR: The article by Prof. Ernest F. Scott is a good example of what a theologian can do to the gospel of Christ—in a pinch.

Killing is wrong if two farmers in New England shoot it out, but the evil is mitigated if the shooting is impersonal, as in war! Murder is holy if one's motive is good! "Jesus would thus condemn war as morally evil only when it is unloosed wantonly, in a spirit of hate. The purity of motive has never been so indisputable as in the present war." Ye gods and little fishes!

Professor Scott sees the war as "our grand opportunity," and the "*one* right attitude for the Christian is to accept the *calamity*, believing that in some way it serves a divine purpose." If the war is a "calamity," how can it be our "grand opportunity"? We are urged to kill, hoping that several centuries from now someone will see the purpose of it! The only way to follow Jesus now is "by taking our part manfully in the common cause," only we must be sure to suppress "in ourselves and those around us that spirit of hatred which for Jesus was the radical evil of war."

There we have it. We shall take the enemy and smash every mother's son of them into smithereens, but all the while we must be saying, "God bless you, my little yellow brother, I love you to death!" *That makes it holy!*

Methodist Church, R. C. Griffith.
Gaffney, S. C.

Editor The Christian Century:

SIR: I have just read the featured article in The Christian Century by Ernest F. Scott, "Can We Follow Jesus in Wartime?" I am greatly surprised that you should print the article. It does not represent the best thought of Dr. Scott and reflects too much the bias and weakness of his Empire origin.

He will have great trouble in sustaining his claim that our "one desire was to cooperate with them [Germany and Japan] for the common good" in the light of our part in the after-World War I international and economic tangle, or in the light of our historic attitude toward Japan in excluding her sons from citizenship, and in permitting our commercial interests to dictate what imports and exports should be exchanged with Japan.

For my part I cannot escape the sense of responsibility for the war as easily as does Dr. Scott, saying "We can say with a clear conscience that we are not responsible for this war." As a matter of fact for twenty years almost all students of history knew that we were headed into it, and we did very little to change the trend. We are not "confessing sins that we have not committed" when we say that we slept while evil grew in the night of 1918-37.

Methodist Church, O. Clarence Mitchell.
Logan, W. Va.

Editor The Christian Century:

SIR: Let me voice my disapproval of the article in the issue of January 27, "Can We Follow Jesus in Wartime?" In effect, the author merely says this: All that Jesus condemned was hatred. Therefore, Jesus could condemn this war only if it were in a spirit of hate. Hate is absent in this war, from which it follows that we best serve Christ by doing our utmost to "win" the war, making certain all along the way that we leave no place for hatred. Then the war will serve a divine purpose.

Certainly, none of us would question his thought that Jesus condemned hatred which results in a quarrel or in violence. Yet few of us would go so far as to say that in any wrong, "its evil lies not in the means employed, but in the motive." Jesus spoke

to those who overlooked the motive and were concerned only with the result. Our writer commits the opposite error in overlooking the result and being concerned only with the motive. Jesus was concerned with both, for he realized that the result had its roots in the motive. He was not so impractical as to believe that hatred was wrong merely by reason of some arbitrary divine decree, irrespective of its practical results.

Church of the Brethren, LYLE M. KLOTZ.
Minneapolis, Minn.

EDITOR THE CHRISTIAN CENTURY:

SIR: I just finished reading Professor Scott's article, "Can We Follow Jesus in Wartime?" Professor Scott states: "There is a very real danger of misinterpreting Jesus when war is singled out as an evil by itself." His article is a typical illustration of "misinterpreting Jesus." It rests upon a fundamental misconception of the Kingdom of God over against "the kingdoms of this world," an error of which all are guilty who try to hitch Jesus to the chariot of Mars. In the prophetic Word of the Old Testament divine revelation consisted in the form of a visible kingdom in which Jehovah was recognized as supreme Sovereign and which was therefore a theocracy. Over against this "Kingdom of God" stood "the kingdoms of the Gentiles," which ever menaced its existence. That fundamental distinction enters the New Testament unchanged. When Pilate asked Jesus: "Art thou the king of the Jews?" Jesus answered him: "My Kingdom is not of this world: if my kingdom were of this world, then would my servants fight ... but now is my Kingdom not from hence."

From this anti-revelational position only could Professor Scott draw the conclusion: "So it may be said that we follow Jesus in this war by doing our utmost to win." And the further assertion: "The interests at stake are religion, liberty, justice, the higher life of man," is not verified by the stubborn facts of history. History follows the inexorable law of causality. In this sense "the history of the world is the judgment of the world" (Schiller). Every war is a reaction against wrong committed in history. So is the present conflict. Can the statement: "The purity of motive has never been so indisputable as in the present war," stand in the light of Versailles? Was that lofty Christian spirit recognized there? Did the victors "follow Jesus" there? And is Professor Scott sure that "our purity of motive" after the present struggle will prevent another Versailles?

Penny Farms, Fla. J. J. HOFFMANN.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am disappointed by the narrow nationalism of the article, "Can We Follow Jesus in Wartime?" by Ernest F. Scott. The plain implication of his discussion of this subject is that the "we" does not include all mankind. But why attempt to limit the universal message of Jesus to ourselves only? In him, "there is neither Jew nor Greek," and what he says to one he says to all.

There can be no complete reconciliation between nations until all recognize and acknowledge Christ as King of kings and Lord of lords. There is no lesser nationalistic solution.

Morrisville Methodist Church, A. D. EBERHART.
Waynesburg, Pa.

EDITOR THE CHRISTIAN CENTURY:

SIR: In the article, "Can We Follow Jesus in Wartime?" by Ernest F. Scott, I find the most ingenious justification of war that has come to my attention from any source. War is "impersonal," and therefore not evil. If the soldier will keep hatred for his enemy out of his heart there is no sin. Jesus didn't mean that murder was wrong. There is nothing wrong about the killing; the whole guilt lies in the heart.

In this war there can be no hatred; the purity of our motives is indisputable. In doing our utmost to win we follow Jesus. There are no other interests at stake save his interests. War allows room for the truest humanity, and reveals Christian truth. War enables us to forget the trivial in our religion, and get at the very central issues. War cannot be sin, and since it is not sin it is only "pious hypocrisy" for us to assume any guilt. Our conscience is clear.

Many of us have felt that while we must fight there was the thunderous call of Almighty God for repentance, and that only thus in deep humility can we have a place at the peace conference. Dr. Scott would remove all necessity for anything of the kind.

First Christian Church, D. B. TITUS.
Woodland, Calif.

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent article by Dr. Ernest F. Scott entitled, "Can We Follow Jesus in Wartime?" certainly shows no signs of humility! One would think that Dr. Scott, who is thoroughly acquainted with the teachings of Jesus, would avoid the spirit of self-righteousness which the Master severely condemned.

The height of pharisaism in Dr. Scott's article is reached when he flatly says: "We can say with a clear conscience that we are not responsible for this war, and there can be no sense or value in assuming a guilt which is not ours or confessing to sins that we have not committed." One sincerely hopes this attitude is not too widespread, for it does not lead to repentance and divine forgiveness and the firm resolve to build a better world.

As for hate, which is the main theme of Dr. Scott's article, it will probably grow like tropical vegetation. "Do men gather grapes of thorns?" Neither do men gather love and good will of war! War by its very nature engenders hate—the very thing which Jesus unequivocally condemned.

One has the greatest admiration for Dr. Scott as a New Testament scholar, but his interpretation of the war from the Christian's point of view is very disappointing.

Grace Methodist Church, G. A. MOON.
Crete, Nebr.

EDITOR THE CHRISTIAN CENTURY:

SIR: That article by Ernest F. Scott certainly let a gleam of sanity and spiritual and moral realism into your confused and chaotic thinking about this war. You were wrong in everything before Pearl Harbor and how can you be trusted in the postwar world?

Congratulations for this article. Professor Scott is a man after my own heart.

Second Presbyterian Church, GEORGE C. SWEDBURG.
Jacksonville, Fla.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing to register my protest to the reasoning of the article "Can We Follow Jesus in Wartime?" While I have no doubt that the writer is utterly sincere, I think it a piece of casuistry of the worst kind in days like these when Christians must clearly understand the implications of their faith wherever they may lead, even if difficult or impossible to follow fully to their logical conclusions in all actions. Furthermore, the article is full of inconsistencies. I look, and I am sure many others will, for a "leading editorial" on your part to clear the air!

All Saints' Church, C. J. HULSEWÉ.
Carmel, Calif.

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for publishing "Can We Follow Jesus in Wartime?" by Ernest F. Scott. There is a man who incorporates common sense in his Christian outlook. I have been much disturbed by the stand which The Christian Century has taken that war is an unmitigated evil sent upon us as a punishment for our sins and that we are all guilty. Having been born shortly after the Civil War and having been brought up on stories of that conflict, I know that there was *one* war which was fought for a righteous cause and that the fighters on the northern side were *not* to blame for the conditions which made it necessary. When I read that war is futile, that it never settles anything, I think of the millions of free Negroes started on the upward climb to independence and education, and I know that the statement is false.

I am glad to have someone write that taking upon ourselves blame for sins we did not commit is a "pious hypocrisy" which can be of no value.

Mount Vernon, Ohio. ANNA L. BEAM.

NEWS *of the* CHRISTIAN WORLD

Churches Gain by Rationing Orders

Reports from Four Principal Cities Reveal Gains for All Except the Churches in Downtown Areas

(Special Correspondence)

RICHMOND, VA., Jan. 25.—"What is the effect of the new gasoline and fuel rationing regulations on church attendance in your community?"

I put this question this morning to 100 Protestant ministers in Richmond. About half a dozen reported a decline in attendance. A very large per cent reported gains in attendance. A considerable number, no noticeable change.

In later conversation it was revealed that the downtown churches are the ones which show a decline. This applies especially to night services and to Sunday school. People feel they cannot use their private cars and the public transportation facilities make arrival at the church on time almost impossible.

The neighborhood churches, on the other hand, showed increased attendance. Members of downtown churches dropped into these churches which they could reach by walking. One or two downtown churches show no decline, because the attendance of visiting soldiers and sailors from near-by camps more than makes up for the loss of members who find it impractical to come regularly. It happens in Richmond that we have had fine weather on Sundays all winter, thus far, which also helps to account for the high average of attendance.

F. W. BURNHAM.

PITTSBURGH, PA., Jan. 27.—In western Pennsylvania, the average citizen's "A" card allows him only three gallons of gas per week, yet church attendance has improved. The government has encouraged church attendance by permitting the use of a car to go to church. If churchgoing is not pleasure, it may turn out that it is advantageous for the spirit and the health. Of the effect of rationing on rural churches, I cannot speak. Our suburbs report their churches crowded as never before. Many cases are cited of churches being compelled to have two services to accommodate the people. There is a growing tendency to attend the nearest church. Some pastors attribute the increased attendance to the seriousness of war. Sunday school attendance, however, is down.

JOHN RAY EWERS.

PHILADELPHIA, PA., Jan. 27.—Churches in this metropolitan area have responded loyally to fuel regulations and to the ban on pleasure driving. Some furnaces have been converted from oil to coal. Other churches, such as Calvary Methodist and Ninth Presbyterian, are now worshiping in their Sunday school assembly rooms. Officials say that "A" coupons are good for church attendance and also for an every-member canvass. With the ban on pleasure trips even to near-by friends and relatives, the churches benefit. Downtown city churches, like Arch Street Methodist, have missed some regulars. Yet they have gained more transients. Uptown the Baptist Temple, like many others, has felt the pinch only in the evening. Neighborhood and suburban churches, however, like Overbrook Presbyterian, have had their pews filled, reporting increases. Lutheran leaders in near-by Berks county tell of gains in church attendance of from 25 to 100 per cent. The staggered hours of war industries have had a greater effect than has rationing.

CHARLES DANIEL BRODHEAD.

ST. LOUIS, MO., Jan. 28.—Gas and fuel rationing are not affecting church attendance here, according to a survey conducted by this correspondent. Several large churches that have members throughout the metropolitan area were asked about the effect of gas rationing. Without exception they reported that attendance was not affected. Three or four typical parish churches stated that their attendance is holding up. One of these churches reported an increase of from 20 to 30 per cent over a year ago. A suburban church stated that attendance is increasing, due, the minister believes, to the inability of people to take week-end trips. The first two classes of churches, the metropolitan church and the parish church within the city limits, are benefiting by the many new people who are in the city and by transients. Some churches have set back the beginning of the church school session at least 15 minutes to give more time for those who have to come by streetcar and bus. Several churches have arranged a share-a-ride schedule.

HAMPTON ADAMS.

Rural Health In Peril

The health commissioner of Kentucky, Dr. A. T. McCormick, has issued a statement to the effect that although urban areas have sent heavy enlistments from their health personnel into the armed services, the towns and cities still have fairly adequate personnel. But the rural areas, already far below the number of physicians necessary for good health, are the heaviest sufferers. In an effort to compensate for this loss of younger men, many older retired physicians have returned to practice. But the extraordinary demands of their work are proving too much for them, so that deaths among these older men are increasing at an alarming rate.

Propose Civilian Service For High Schools

The National Service Board for Religious Objectors announced recently at its office at 941 Massachusetts Avenue, N. W., Washington, D. C., that its "Council for Civilian Service" was drawing up plans for a "High School Civilian Service." The organization is intended to provide a channel of constructive activity for pacifist youth who cannot conscientiously take part in the government's High School Victory Corps program.

Accuses Clergy of Cheating on Gas

Official Asks Aid of St. Paul Pastors in Rationing Plan — Youth Elect to Discuss Bases of Peace

(Correspondence from Minnesota)

ST. PAUL, Jan. 23.—The St. Paul ministers' council recently invited A. C. Sunde of the OPA to address them on the relation of the clergy to the gas rationing program. Mr. Sunde stated that too many ministers had asked for more gasoline than they could reasonably expect to use for professional purposes. He urged the clergy to use no more gasoline than was absolutely necessary and stated that ministers may always get more gasoline when they need it in times of emergency. The council will have as its next guest Albert Christgau of the bureau of internal revenue. He will help the ministers to understand the intricacies of their relation to the "victory tax," over which there seems to be a great deal of confusion.

* * *

Start Repression of Prostitution

When a soldier from a Wisconsin training camp was reported by the army as having contracted syphilis in a house of prostitution in Winona, the governor's office warned all municipalities to close up their "joints" at once. A few days later state officers began making arrests and padlocking offending establishments.

* * *

Nelson Elected President Of Educators

The annual meeting of the Minnesota council of religious education was held Thursday in the Minneapolis Y.M.C.A. Officers elected were Clifford A. Nelson of Gloria Dei Lutheran Church, St. Paul, acting president; Mell W. Hobart, Minneapolis, vice-president; Carl B. Drake, St. Paul, treasurer. Hayden L. Stright is the executive secretary. The address at the dinner meeting was delivered by J. Burt Bouwman, executive secretary of the Michigan council of churches, who pointed out the growing need for community-centered rather than denomination-centered church programs.

* * *

Investigators Recommend Change in Schools

A board of experts headed by George A. Works of Chicago has filed a report with Governor Stassen on the Minneapolis public school situation, for a long time a community scandal. The board was hired by the governor and paid by the state. They recommend doing away with the present elective board of education, the substitution of a new one to be appointed by the mayor from individuals recommended by an advisory committee, and the appointment of a superintendent of schools by the board. The report also states that increased taxes for the opera-

tion of the schools are not necessary. Last fall the survey board recommended the closing of 21 schools. Sixteen of them were closed with a saving of $180,000.

* * *

Large Increase in Birth Rate

The first year of the war brought St. Paul and Ramsey county an all-time record number of births. Altogether, 7,237 babies were born, 711 of them arriving in October. This is an increase of more than 1,000 births over 1941. The number of weddings also showed an increase over the previous year. Divorces numbered 445. This figure is about average.

* * *

Youth Vote to Discuss Peace

When the committee in charge of the preparations for the annual youth conference of the churches of this county (Ramsey) consulted with high school leaders as to the subject they most wanted to discuss, the choice was unanimous—the bases of a just and durable peace. The conference this year will be held in the Hamline Methodist Church. Only evening sessions will be held except for one on Saturday afternoon.

* * *

And So Forth

Charles J. Turck, president of Macalester College in St. Paul, has been granted a leave of absence and has entered the army with the rank of major. Dr. Turck was president of the Minnesota council of religious education. In his absence from the college, Dean Harry Ficken will be acting president.

Llewellyn E. Williams, a recent seminary graduate, is the new rector of St. Philip's Episcopal Church in St. Paul, succeeding Victor E. Holly.

In two previous letters I have called Walter Judd, M.D., congressman from Minneapolis, a Presbyterian. That is a mistake. Dr. Judd is a Congregationalist. To all good Congregationalists, therefore, my sincere apology.

PHILIP G. MURRAY.

Launch Magazine for Christian Soldiers

The Link, official monthly of the Service Men's Christian League, recently published its first issue. Pocket-size, it contains 68 pages. Edited by Clarence W. Hall, formerly on the staff of the *Christian Advocate* (Methodist), *The Link* is to be distributed to chaplains and service men free.

Treasurer of Berea College Dies

R. D. Stafford, treasurer of Berea College, Ky., died there recently at the age of 60. He was the first man with business training to be appointed to the treasurership of the China mission of the Northern Baptist Church, returning to America in 1923 for health reasons.

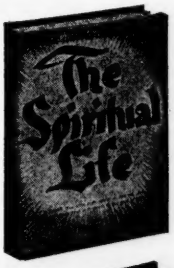
Renew Drive to Dry Up Camps

Stephen Pace, representative from Georgia, has introduced a bill in Congress to prohibit sale of intoxicating liquor, including beer and wine, to men in the armed services. It has been referred to the House military affairs committee.

Dr. George A. Buttrick recommends

THESE FOUR BOOKS*

One of the highest honors which can be given to any religious book is a place on the *Lenten Reading List* sponsored by the sellers and publishers of such books. This year Dr. George A. Buttrick, minister of Madison Avenue Presbyterian Church, a discriminating reader and critic, selected *twenty-three* books from those published since last Easter. To each of these books he gives his personal endorsement, and he recommends them to you as the choicest reading for Lent. Here follow Dr. Buttrick's comments about each of the Abingdon-Cokesbury titles, which number *four* out of the twenty-three:

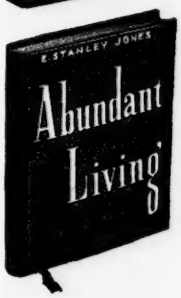


★ The Spiritual Life

By EDGAR SHEFFIELD BRIGHTMAN

"*because* a fine theologian here explains (in untheological language) the meaning of that abused but ultimate word, 'spiritual'."

$2

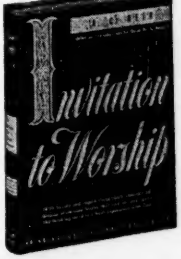


★ Abundant Living

By E. STANLEY JONES

"*because* this list should have a book of devotions and because when Stanley Jones writes devotions they are both challenge and prayer."

$1

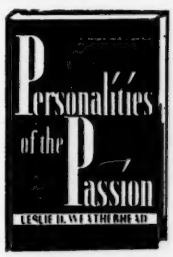


★ Invitation to Worship

By A. C. REID

"*because* these 'meditations,' spoken in a college chapel, are cameos of scripture-interpretation, and well fulfill their title."

$1.50



★ Personalities of the Passion

By LESLIE D. WEATHERHEAD

"*because* it is indeed a Lenten book, probing yet persuasive; a study of some characters of the first Passion week, by the widely-honored London preacher."

$1.50

At Your Bookstore

Abingdon-Cokesbury Press

PRICES SLIGHTLY HIGHER IN CANADA

Says Empire Needs Help After War

British Labor Leader Declares that It is Worth Saving — Britons Asked to Sacrifice 50,000,000 Books

(Correspondence from England)

LONDON, Jan. 12.—The speech of the home secretary to Parliament was of more than ordinary importance. Mr. Herbert Morrison in a balanced and comprehensive statement discussed the future of the colonies. It is a speech which more than most speeches will be misunderstood if it is taken piecemeal. It is a serious attempt to deal with the subject as a whole. The home secretary, who it is to be remembered is a leader of British labor, wanted the British empire to last not because it was British but because it was good, and could be made better, in ways which he proceeded to indicate. He did not think that the free self-governing nations called the British dominions should be sharply separated from the dependencies. The dominions were once all dependencies, and the dependencies have before them the same self-government which has been achieved by their demand and capacity and by the willingness of the mother country to give it freely. At the same time the speaker saw the problem on the scale of international life.

* * *

Help Is Needed After War

Mr. Morrison said: "After the war the whole British commonwealth — not the colonies alone—will need to, and will want to, adopt as a condition of its own survival enlightened policies of international cooperation, and if it is so foolish as to think otherwise it will be sealing its own doom. After the war no power, however great, will be able single-handed to insure its own security. If the empire were to try it would cripple itself in the attempt, and I doubt if it could succeed. Only in a wider system of political security will the commonwealth find its own salvation; and its nature as a world-wide society means that no more limited system can service its needs." His address, taken as a whole, represents the mind of a very large number of our British people.

* * *

Christian Frontier Secretary Dies

"As this *News-Letter* goes to press we have been overwhelmed by the loss of the Rev. F. C. Maxwell, secretary of the Christian Frontier Council, who died unexpectedly on Dec. 28." Some time ago I called attention to the formation of the Christian Frontier Council. In the article by Sir Walter Moberly upon this council, it was announced that J. H. Oldham and F. C. Maxwell were to be its whole-time officers. Dr. Oldham was to be especially responsible for the *Christian News-Letter* while Mr. Maxwell would act as secretary of the council itself. Mr. Maxwell was one of that company gathered about Dr. Oldham to which the church in England and, to a degree not yet realized, the entire nation owes its gratitude. Since the war began they have been watchful and fearless in their judgment upon successive national issues. His sudden death is a sad blow.

* * *

English Catholics to Have New Bible

The new translation of the Vulgate into English by Msgr. Ronald Knox is reported to have reached its final stages. It has not yet reached the stage in which no correction or alteration in the text can be made. But a number of copies have been printed, and those who have read them can still write to the translator to make corrections or suggestions. The work will afterward receive the official approval of the Catholic Church. It will certainly be welcomed by many who are not Roman Catholics. The translator is the son of the late Bishop of Manchester, himself a stalwart evangelical. Ronald Knox, while a young Oxford don, not only in church circles but in the whole university was famous for his wit and was not subdued by fear of dignitaries. He loved to make sport of "modernists" in the church. In the Roman Church, into which he was received, he has given great services as both a preacher and as a writer of unusual ability.

* * *

Salvage Millions Of Old Books

The salvage and recovery department of the ministry of supply has resolved to salvage 50,000,000 books. It seems a large number, but if a census of books were taken, it would not seem an impossible proportion to assign to the subhead "rubbish." There is danger that some good books may be sacrificed, but everything is being done to avoid the risk. It is pointed out that there is more danger that the world may suffer from the sacrifice of manuscripts which are irreplaceable. (If when Bach died, his manuscripts had been burned!) Bristol can be taken as an example of the way in which the target, in this case 750,000, was easily passed, and also of the care taken by the experts. Among the books which were reserved from this salvage edict were some first editions, as for example one of the three-volume editions of *Master Humphrey's Clock* and R. L. Stevenson's *Travels with a Donkey in the Cevennes*. There were some old and valuable classics. One set of books which would be of great value in a library is the edition of John Wesley's "Works" in 17 volumes published 1809-14. Some that merit preservation will go to the British Museum and other archives. In some cases those who lost in air raids certain books which they prized will have them replaced from these stores. In the main the intellectual life of the nation will not deteriorate through the sacrifice of these millions of old books.

EDWARD SHILLITO.

Parole Minister Who Would Not Register

Albert Ryall Ashley, former pastor of Elm Street Methodist Church, Nashville, who was sentenced to a federal prison at Ashland, Ky., after twice refusing to register under the Selective Service Act, has been paroled to the Pittman Community Center, Sevierville, Tenn., where he is to do library work. Under the terms of his parole he may not return to Nashville or engage in preaching.

Probe Reaction in Mexican Schools

Deputies Quiz Secretary Suspected of Fascism—Roman Catholics Reopen Their Parochial Schools

(Correspondence from Mexico)

MEXICO CITY, Jan. 26.—Interpellations to members of the cabinet by the Chamber of Deputies are not a common event in our parliamentary system. Although such a procedure is altogether legal, it has been seldom practiced. In fact, the chamber never officially disagrees with the president's policy and insofar as the cabinet is appointed by him, the deputies seem to take it for granted that the secretaries do nothing else than carry the presidential ideas into practice. Thus they seldom question the policy followed by a secretary.

* * *

Educational Policies Brought to Book

But the educational issue has been very much alive. After being dominated by leftists who instituted anti-religious teaching in the schools, the department of public education, many are afraid, is now ruled by reactionary ideas. The controversy has been latent for over two years. It came into the open in December when, at the proposal of a labor deputy, the chamber unanimously approved a motion to ask the secretary of public education to submit to an interpellation. On Jan. 3, the secretary, Mr. Vejar Vazquez, appeared before the chamber and was cross-examined on the present educational policies. He was plied with very frank questions regarding the social and philosophical content of his proposed reforms. The questioning came to an exciting point when he had to answer an inquiry about the relations of the department with former secretary and pro-nazi Jose Vasconcelos, former editor of *Timon*, a magazine subsidized by the German press office and finally suppressed by the Mexican government when diplomatic relations with the Axis powers were broken.

* * *

Official Dodges An Issue

In your correspondent's opinion, the secretary practically dodged the issue. His answers were vague. His so-called "school of love," which is suspected of being opposed to the "socialist school" formerly advocated (and still prescribed by the Mexican constitution), has not been clearly defined. As to Mr. Vasconcelos' business in the department, Mr. Vejar limited himself to stating the great respect in which he holds him as his former teacher. He pointed out that Mr. Vasconcelos was indeed the man to whom Mexico was much obligated for educational progress. He confessed that in some matters he relied on Mr. Vasconcelos' counsel, regardless of this gentleman's political opinions, for which, Mr. Vejar Vazquez said, he "did not care."

* * *

Calls State a Modern Moloch

A few days after this event, the national congress on education met in Mexico City.

The Plight of Man and the Power of God

D. MARTYN LLOYD-JONES

Candidly this book examines the spiritual causes of the contemporary debacle, discovering that "the fault . . . is not in our stars, but in ourselves." Upon an honest analysis of today's attitudes, which he feels are nowhere so accurately described as in certain terrifying indictments in the first chapter of Paul's Epistle to the Romans, the author bases his declaration that only in the timeless, changeless, yet contemporary gospel is there hope of rescue from our plight. Here in these pages is truth stark and stern; but here also is the glory of the gospel, a living faith for the days to come.

The Contents: THE RELIGIOUS HISTORY OF MANKIND. RELIGION AND MORALITY. THE NATURE OF SIN. THE WRATH OF GOD. THE ONLY SOLUTION. $1

An Anthology for Today 301 Selections

PRAYER POEMS

Here is Prayer Poetry for practically every occasion—the poetic expressions of many moods of prayer with a variety of treatments. Convenient arrangement and careful indexing make the book immediately usable for private worship and quiet meditation. It is also a rich source of selections for the worship services of church or church school, college or school assembly. Its surprising range includes topical divisions touching almost every interest which a normal human being might wish to bring before God in prayer. "The idea is a stroke of genius."—*Dr. Joseph Fort Newton.*
COMPILED BY O. V. AND HELEN ARMSTRONG. $1.75

The Cross and Great Living

WILLIAM E. PHIFER, JR.

These sermons are the fruit of a preacher's purpose to lead his people through disasters and fears to the light of eternity, so that there shall be no spiritual collapse. Viewing the Cross as the focal point of all human history, the preacher seeks that secret of life which the Man on the Cross knew, and shares with his people the unconquerable values which the Cross lifts up.

The Sermons: THE CROSS AND FAITH. THE CROSS AND GREAT LIVING. THE CROSS AND HUMAN VALUES. THE CROSS AND FEAR. THE CROSS AND HUMAN EXPERIENCE. THE CROSS AND DUTY. THE CROSS AND POWER. THE CROSS AND THE FUTURE. THE CROSS AND CERTAINTY. THE CROSS AND PRAYER. THE CROSS AND HOPE. THE CROSS AND SUFFERING. THE CROSS AND LOVE. THE CROSS AND DOUBT.

$1.50

The Harvest of the Spirit

EUGENE M. AUSTIN

These stirring sermons grapple with the problems of spiritual sustenance and strength; they relate these problems to social as well as personal issues, and to the world perplexity. The harvest of the spirit's relationship to God, says Dr. Austin, may be found in the person's life among his fellows.

The Sermons: PART I, LIFE LIVED IN COMRADESHIP WITH GOD. THE GREAT ENCOUNTER. CHRIST AND CRISIS. WHAT GOD DOES IN TRAGEDY. PRELUDE IN DARKNESS. *PART II, LIFE LIVED BUOYANTLY.* SO YOU'RE BORED. A TRINITY OF SUFFOCATION. BLESSED ARE THE DEBONAIR! *PART III, LIFE LIVED WITH INNER SECURITY AND PEACE.* AN INTERIM FAITH. TRADE WINDS OF THE SPIRIT. A SERMON FOR VALLEY-DWELLERS. *PART IV, LIFE LIVED WITH DAUNTLESS ALLEGIANCE.* BEWARE THE BRAMBLE KING! CHRISTIANITY: IS IT A GOSPEL OF SUCCESS? THE WINTER OF JESUS. THE HARVEST OF THE SPIRIT.

$1.50

Victorious Suffering

CARL A. GLOVER

This book faces squarely the problem of suffering which present world conditions have rendered increasingly critical. Clarifying the sources of suffering, Dr. Glover opens the eyes of his readers to ways in which suffering may be used to enhance the goodness of life. He expounds a philosophy by which the Christian may triumph over sorrow.

The Chapters: SOURCES OF SUFFERING. HOW MEN MEET SUFFERING. ACHIEVING TRIUMPHANT CONFIDENCE. THE SUFFERER LOOKS AT THE CROSS. ALTRUISTIC SUFFERERS. VICARIOUS SUFFERERS. GOD'S VOICE IN THE CROSS. INDIVIDUAL GAINS FROM SUFFERING. SOCIAL GAINS FROM SUFFERING. BEYOND THE VEIL.

The short, lucid chapters are simple, concrete, practical.

$1

Where Are the People?

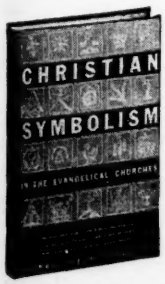
SIDNEY W. POWELL

"A compelling book, large in vision, sound in aims, calculated to stir to action . . . noteworthy as a document that earnestly, honestly deals with the chief, but often neglected, business of the church . . . vital utterance concerning the church and its immediate mission in the present world crisis, as well as its long-range mission in relation to the world of the future."—*The Advance.* "The best book during the last decade on how to reach the unchurched."—*Dr. Jesse M. Bader.*

The Chapters: EXPOSING CHRIST. SECOND-RATE CAUSES. MULTIPLYING ONE'S HANDS. INFLUENCING MEN. INFLUENCING WOMEN. INFLUENCING YOUTH. MAKING FRIENDS FOR THE CHURCH. WHERE SHALL I KNOCK? THERE ARE SO MANY DOORS. THE KEY TO THE DOOR. THE OPENED DOOR. CLOSING THE BACK DOOR.

$1.75

Christian Symbolism



THOMAS A. STAFFORD

Rich in beauty, information, and inspiration is this illustrated study of Christian symbols, probably the first which has been made from the point of view of the evangelical churches. It traces the historical background of each art form, fully describes the form, and expounds the spiritual significance which has been attached to it from age to age.

The lucidity and thoroughness of the book are increased by over 300 drawings by the author.

The Chapters: SYMBOLS, SYMBOLISM, AND SYMBOLICS. THE RESTORATION OF FORMS AND SYMBOLS. SYMBOLS OF THE GODHEAD. SACRED MONOGRAMS. SYMBOLS OF CHRIST'S SUFFERING. SYMBOLS ON THE GREAT CHALICE OF ANTIOCH. SYMBOLIC STARS. SYMBOLS OF DOCTRINES AND IDEAS. SYMBOLS OF NEW TESTAMENT CHARACTERS. SYMBOLISM OF A CHURCH. SYMBOLISM OF COLOR. TEACHING CHRISTIAN SYMBOLISM. *Bibliography. Glossary. Index.* $2

Planning a Year's Pulpit Work

ANDREW W. BLACKWOOD

Coming out of personal experience, these chapters contain no armchair theories; they are practical, concrete, timely, helpful to every pastor, experienced or inexperienced, who would make a program for the year's pulpit work. It is both solid and stimulating, full of inspiration for every parish interpreter of the Christian religion.

The Contents: A PRELIMINARY SURVEY—MAKING THE PLAN; OBSERVING SPECIAL DAYS. *UNDERGIRDING (From September to Christmas)*—FINDING GOD IN BIBLE HISTORY; PREACHING CHRISTIAN DOCTRINE. *RECRUITING (From Christmas to Easter)*—PROCLAIMING THE GOSPEL; STRESSING THE CROSS. *INSTRUCTING (From Easter to Pentecost)*—PRESENTING THE RISEN LORD; PREACHING BIBLE ETHICS; USING CHURCH HISTORY. *HEARTENING (From Pentecost to September)*—MEETING LIFE SITUATIONS. *A FINAL SURVEY*—ADOPTING THE PLAN. $2

At Your Bookstore • ABINGDON-COKESBURY PRESS • PRICES SLIGHTLY HIGHER IN CANADA

Distinguished foreign educators were present. The chairman of the organizing committee was Jose Vasconcelos himself. He delivered the inauguration address. The purpose of education, he said, was to "achieve the cultural and moral unity of the country." Seeming to forget his recent pro-nazi feelings, he proclaimed liberation from "that apocalyptic Moloch, the modern state, with its tendency to regimentation and totalization, and with its trespassings on private freedom." He wanted "socialist education" to have "an eminently Christian and human meaning" and declared that the new "official creed" seeks to "make peace and love take root in the heart."

* * *

Educational Reaction Is Setting In

Observers who do not question the fine face value of these and similar statements entertain serious doubts as to their real meaning, in the light of what is actually happening in Mexican education. Co-education has been suppressed and school hours increased. Roman Catholic parochial schools are openly functioning again. Liberal teachers are being suspended and the programs of the schools are reverting to pre-revolutionary days. It would not be possible for observers to pass a conclusive judgment on this educational unrest until the situation is brought into the open. There is still much that is confused or perhaps deliberately dimmed out. But the changes that are taking place are on the whole indicative of a retrogressive tendency. They are worth being closely watched.

* * *

Organize Against Synarchists

In the meantime the synarchists, whose banner is also "national unity," have to face a new and stronger political coalition. Several groups, including labor unions, senators and deputies, are rallying together into a national league against synarchism as reported by this correspondent in previous letters. Deputy Felix Diaz Escobar has accused the synarchists of encouraging sabotage, rebellion against conscription and treason. The governor of the state of Jalisco, Señor Barba Gonzalez, in a congratulatory message to Diaz, goes a step forward and repeats his charge, first made a year ago, that the Roman Catholic clergy are included in the sedition. Answering these charges, the National Synarchist Union denies the alleged seditious acts and reiterates its "unshakable respect for the laws" and its repudiation of acts of violence such as sabotage and sedition.

* * *

And So Forth

In spite of some menacing signs of hostility, Evangelical work proceeds and is making new gains. The annual meeting of the Methodist Center Conference was held in Pachuca, Jan. 13-17. Fair advance was reported.

The first Baptist youth camp, established in a recently purchased property in the state of Tlaxcala, had a successful month under the leadership of C. E. Dawson and Orvil E. Reid. Manuel V. Flores, Methodist secretary of religious education, cooperated.

The work of the Y.M.C.A.'s rural center in Tepoztlan was paid a fine tribute by village people. When pressed by Roman Catholic leaders to repudiate the center because it is Protestant, they merely answered: "They have done us good. They are doing what others have never done for us."

G. Baez Camargo.

Pacific School of Religion
Berkeley, California

PASTORAL CONFERENCE
February 16, 17, 18, 1943

Earl Lectures
The HONORABLE CARL J. HAMBRO
Former President of the Norwegian Parliament and the League of Nations Assembly
"Moral and Religious Resources for Post-War Reconstruction"

HALFORD EDWARD LUCCOCK, *of Yale*
"Some Sources of Preaching"

ANTON T. BOISEN, of Chicago
"Religion and Social Crisis"

Faculty Seminars
BENNETT: "Chapters in Contemporary Theology"
BUCKHAM: "Re-interpretation of Divine Fatherhood"
McCOWN: "The Reign of God and our Social Chaos"
MUILENBURG: "Biblical Insights into Post-War Perplexities"
WILLIAMS: "Christian and Classical Sources of Democratic Thought"
WORNOM: "Training Youth for Christian Living in a Pagan World"

Special Interest Seminars
RURAL CHURCH: Leader, Elliott Lee Fisher
MEXICAN BACKGROUNDS: Leaders, Clarence A. Neff, Priscilla Holton Neff, Bess Adams Garner
RELIGIOUS WORKERS ON THE CAMPUS: Leader, Marius J. Lindloff
HOMILETICAL WORKSHOP: Leaders, Halford Luccock and A. Raymond Grant
CHAPLAINS: Leader, David D. Eitzen

Conference for Ministers' Wives

FOR CHRISTIAN LEADERSHIP

This interdenominational graduate school of theology is sought by men and women who plan to give their lives to Christian service. Thorough preparation for all types of church leadership. The faculty includes members of six denominations. Degrees offered are A.M., B.D., and S.T.M. Additional opportunities offered by Oberlin College of Arts and Science and Conservatory of Music. Catalog.

Thomas W. Graham, D. D., Dean, Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Report Progress On Merger Plan

Federal Council Executive Committee is Told Four Agencies Have Approved —Ask Additional Chaplains

(Special Correspondence)

New York, Jan. 22.—The first meeting of the new executive committee of the Federal Council of Churches, which was presided over by Bishop Henry St. George Tucker, heard Samuel McCrea Cavert report on the present status of the proposed North American Council of Churches. Four national bodies, including the Federal Council, have approved of the plan to merge the eight interchurch agencies of cooperative Protestantism, he said. Two bodies have referred consideration to other and later meetings. The International Council of Religious Education is to act on the proposal at its February meeting. It was decided by the executive committee of the Federal Council that it is to be represented on the joint committee on further procedure by the seven men who have carried the negotiations up to this time. The question of the relationship of the new body to the Canadian churches was left to action north of the border on the proposed Canadian Council of Churches. Prayer was offered for the recovery of Luther A. Weigle, retiring president of the Federal Council, who is ill in a New Haven hospital.

Adopt Budget of $400,000

The report of Francis M. Harmon, the treasurer, showed that in 1942 expenditures totaled $381,394, leaving a surplus of $19,587. The meeting adopted for 1943 a budget of $300,000, a war emergency budget of $90,000 and a contingent item of $25,000. The denominational quotas for the year are based upon seven one-hundredths of one per cent of each denomination's total giving for 1943. This would produce one-half the Federal Council's total expenditures. It included the war budgets for army and navy chaplains, the committees on a just and durable peace, conscientious objectors, aliens and prisoners of war and camp and defense communities. It was pointed out that the denominations gave last year only about two-thirds of what was asked of them.

Report Need for Chaplains

"Over 3,000 additional chaplains must be found to fill denominational quotas for 1943 and deficiencies in the 1942 quotas," said S. Arthur Devan, the executive secretary of the interchurch committee on army and navy chaplains. He pointed out that there were now nearly 5,000 clergymen in the arm service. The new quotas would mean that one-twelfth of the total of the nation's able-bodied ministers would be needed in 1943. Present deficiencies were especially acute in Negro regiments. It was pointed out that many white chaplains were serving Negro soldiers but that colored preachers were more successful with these groups. Some of the government requirements are being adjusted to meet the emergency and thus allow otherwise satis-

factory men to enter the service. Mr. Devan pointed out two problems which must be faced by every denomination sending so large a proportion of its ministers into the service and forced to plan for the assimilation of these men when they return from the war into places equal in importance and salary to those they left.

Role of Churches in Relief

Report was made by Dr. Cavert of a conference he had held with Governor Lehman, "primarily to register the concern of the combined church forces in the problems of rehabilitation and relief and to offer such help as would be appropriate and feasible." Governor Lehman was reported as feeling that when the government had a clearer picture of what will be needed, the churches would undoubtedly be of great assistance in finding personnel for government service and that such help would be most welcome. The questions of field liaison in the various countries between those handling church programs and the government or civilian program, and the time when occupied countries would be open for private agencies, were discussed. No final answers could be given but further consultation was welcomed. Governor Lehman proposed that the churches could help greatly in molding public opinion as to the desirability of the general program of relief and rehabilitation.

Plan New Attack on Liquor

It was unanimously voted to cooperate with a plan for a summer school of "alcohol education" to be held at Yale University this year. Fellowships are to be available to cover expenses. The Federal Council and the National Conference of Christians and Jews will nominate 25 people for these fellowships from among the younger clergy, denominational officials, religious educators and religious workers in social education and action. The Commission on Religion and Health was designated to represent the council in this undertaking.

The naming of a committee to interpret the relation of the church to the war was referred to the advisory committee. On report of the committee on nominations all present secretaries of the council were re-elected. The names of many new chairmen and co-chairmen appeared in the list of committee leaders for it was pointed out that they went generally on the principle of four years' service. The application of the Church of the New Jerusalem for membership in the council was referred for further communication and report. The dates for the meetings of the executive committee were set as the third Tuesday of alternate months—March, May, July, September and November, 1943.

J. HENRY CARPENTER.

Membership of Churches Shows Big Gains

Membership in the 16 largest Protestant denominations has grown from 12,260,000 in 1920 to 23,121,000 in 1942, according to Harry S. Myers, secretary of the United Stewardship Council. In 1927 these denominations received gifts of $459,528,000, or $22.67 per member. In 1942 contributions, which had fallen to half this amount per capita, had risen to $15.17 per person, or a total of $350,807,000. The prospect for 1943 is a further increase.

RELIGIOUS

BOOK MANUSCRIPT PRIZE CONTEST

Open to authors and writers who have not as yet published a book

In order to encourage and draw upon the skill and craftsmanship of the great number of able and promising writers who have not as yet published a book-length manuscript, Abingdon-Cokesbury Press is sponsoring a prize contest open to such writers alone. An outright cash bonus of five hundred dollars will be given to the author whose manuscript is adjudged the best among those submitted, and in addition the author will receive all the regular book royalties from the sale of the prize-winning volume.

The following rules will outline and determine the contest:

1) Each manuscript submitted must be written by one who has never before had a book manuscript published.
2) No fiction and no poetry will be considered, and, while there is no definite limit as to subject matter, it must be remembered that this manuscript will be published by a religious publishing house.
3) Each manuscript submitted must be not less than 40,000 words in length and be typewritten, double-spaced, on one side only of white bond paper, approximate size 8½x11 inches or 8½x14 inches.
4) Each manuscript must be accompanied by an entry form which the publisher will supply to those requesting it.
5) Manuscripts must be received by the publishers not later than May 31, 1943. The announcement of the prize winning manuscript will be made on September 1, 1943. Manuscripts will be adjudged by the Editorial Staff of Abingdon-Cokesbury Press.
6) Manuscripts which do not win the award, but which, by reason of their excellence, are adjudged worthy of publication, will be published by Abingdon-Cokesbury under the usual royalty arrangement with the author. Such manuscripts will take their place on the Abingdon-Cokesbury list and be nationally advertised and marketed with other Abingdon-Cokesbury books.
7) Manuscripts will be carefully safeguarded while they are in the possession of Abingdon-Cokesbury Press, but the publishers cannot be responsible for lost manuscripts. Those not accepted for publication will be returned.
8) The publishers reserve the right to withdraw the award should no manuscript submitted be adjudged worthy of it.

Contestants should write to ABINGDON-COKESBURY for any further information; also, for the entry form which is required with each manuscript submitted. Address BOOK EDITOR, Abingdon-Cokesbury Press, 150 Fifth Avenue, New York, New York.

Remember the old Packard slogan, "Ask the man who owns one"? Asking old-time readers is one good way to find out whether you should subscribe to The Christian Century. Another is to try a 17-weeks' Acquaintance Subscription, which costs only One Dollar.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

Chicago Churches Greet Secretary

Church Federation Official Is Installed in Position—Polish-American Welfare Worker Retires

(Correspondence from Chicago)

CHICAGO, Feb. 1—Cooperative Protestantism in Chicago inducted its new leader on Jan. 25 when John W. Harms, formerly the highly successful secretary of the Maryland and Delaware council of churches, was inducted into the executive secretaryship of the Chicago federation of churches. Methodist Bishop Ernest L. Waldorf conducted the impressive installation service before the largest assemblage of ministers that has come together in this city for years. Harold W. Ruopp, pastor of Central Church and vice-president of the federation, presided.

* * *

Cites Unity and Cooperation as Protestant Contributions

In his address following the induction into his new office, Dr. Harms defined the task of Protestantism as that of demonstrating that unity of cooperation can be attained while the freedom of the individual is preserved. If we fail in this, he said, the whole contribution of the Western world will be lost. If Protestantism can do this, it has the word of salvation for the world, he added. God is the basis, he urged, for such an achievement. Such cooperation must be achieved and extended in Christian fellowship, Christian education, Christian social action and Christian evangelism. Harrison Ray Anderson, pastor since 1925 of the Fourth Presbyterian Church, is the new president of the federation.

* * *

Pacifists Gain Rehearing

Out of the first 27 cases of conscientious objectors sent to prison for refusing to accept military service when denied 4-E ratings by local boards which were presented to the new review board of Selective Service administration, eight were returned to local boards for reclassification, the pacifist pastors' fellowship was told last week. The group memorialized the Federal Council of Churches to seek the distribution by chaplains to men in service of the findings on the bases of a just and durable peace of the three faiths, Jewish, Catholic and Protestant. Concern was expressed over the introduction into the Senate of a bill by Senator Elmer Thomas of Oklahoma to repeal section 5G of the Selective Service Act which provides "work of national importance" in Civilian Public Service camps as an alternative to military service. A bill introduced by Senator Hiram Johnson of California to abolish the War Relocation Authority and turn the job of handling Japanese-Americans over to the army "to save money" and stop "coddling" also aroused considerable concern.

* * *

State Finances Are Sound

The state of Illinois with a remarkable surplus of $52,000,000 has authorized the investment of this fund in United States bonds. Throughout the last two administrations, state finances, in striking contrast to those of the city of Chicago, have been put on a very sound basis. An item in the public welfare department bill provides $50,215 for pipes and tobacco for beneficiaries of state welfare funds. Which indicates that the sovereign state of Illinois is no piker.

* * *

Polish-American Leader Retires

Last week the near northwest side of Chicago tendered a tribute to Paul Fox, director since 1931 of Laird Community House, on the occasion of his retirement from this post. Dr. Fox was born in Poland and graduated from Oberlin Theological Seminary and Johns Hopkins University. For 14 years he was pastor of St. Paul's Presbyterian Church in Baltimore. Since coming to Chicago, in addition to his direction of this famous settlement house in the midst of the greatest Polish population outside of Warsaw, he has served as lecturer in Northwestern University. One of the most effective interpreters of Polish life to American groups and likewise of American life to new Polish citizens, he will devote his time to writing. His life would make a fascinating autobiography.

* * *

Phone Book Changes Unconnected With Labor Investigation

In my correspondence for Jan. 4 (issue of Jan. 13) I spoke of the discontinuation of the practice of listing the residential addresses of clergymen in the Chicago classified telephone directory, and raised the question whether there might be a connection between that decision on the part of the company publishing the directory and the fact that its labor policies had recently been investigated by a group of ministers. I now find that important misapprehensions as to fact underlay what I am convinced was an unfounded suspicion. In the first place, my former paragraph, which appeared in the issue of Dec. 9, concerned the labor policies of R. R. Donnelley & Sons, a Chicago printing firm and an entirely different corporation from the Reuben H. Donnelley Corporation which publishes the classified telephone directory. In the second place, I find that in the current revision of the classified telephone directory the home addresses of *all* professional men are being eliminated. This applies, for instance, to doctors quite as much as to clergymen. (This was not clear to me from the letter which I received.) Where professional men, including clergymen, pay the business office rate for telephones listed at their home addresses, these remain in the book. It is apparent, therefore, that the questions raised in my report were unjustified, and I am glad so to acknowledge and to withdraw them.

CHARLES LESLIE VENABLE.

Organ Music Charms A Snake

In South Africa in a town named Petrusberg, *Time* reports, a cobra which lived in the ceiling of a church always came out and listened when the flute stops of the organ were played. Church members voted not to get rid of the snake even though it precipitately departed when the preaching began.

Virginia Begins Liquor Rationing

State Stores to Set Personal Quotas—Ministers Prepare for Evangelism by United Study of Acts

(Correspondence from Virginia)

RICHMOND, Jan. 26.—The alcohol beverage control board of Virginia closed all the liquor stores of the state on Jan. 21 for a period of ten days in order to inaugurate a rationing system for liquor. Some 300,000 Virginians are expected to register and pay 25 cents each for ration books which will make it possible for them to buy 48 pints of spirits or wine per year. It has not been determined whether the units will provide pints or quarts. Long lines of thirsty applicants were to be seen today before liquor stores, seeking opportunity to register. In driving past one such store, this correspondent observed a white woman with a babe in her arms waiting her turn alongside white and Negro men. Against the protests of overwhelming majorities of citizens in residential sections, it is alleged that the A. B. C. Board has thrust its liquor stores into the midst of such sections.

* * *

Chaplain Provided for Medical College

The Medical College of Virginia, one of the leading institutions of its kind in the southland, has been greatly expanded in the past decade. In its immediate territory is located the Monumental Episcopal Church, now almost surrounded by the buildings of the Medical College and its hospital. Because of its location this church has suffered serious decline in membership. Upon the suggestion of friends of the Medical College, it has been proposed that the Episcopal Church allow this building to be used for religious services by the Medical College. Its minister, after special training therefore, is asked to become chaplain to the Medical College and general contact representative between its hospital and the ministers of the city. The Episcopal Church has responded to the proposal and it has the approval of the Richmond ministerial union, which has appointed an advisory committee. The Episcopal Church of Virginia will provide the salary and expenses of the chaplain.

* * *

Ministers Study Together

As a basis for pre-Easter evangelism, about 100 ministers of Richmond and vicinity are having an hour's study each Monday morning, for ten weeks, in the Book of Acts under the guidance of Prof. Ernest T. Thompson, of Union Theological Seminary (Presbyterian U. S.). The sessions are held in the local Y.M.C.A. building. The unifying effect of such cooperative study and evangelistic effort grows increasingly apparent.

* * *

Episcopal Rector Joins N.C.C.J.

The National Conference of Christians and Jews, which is carrying the message

of good will and national unity into the army through the cooperation of the chaplains, is conducting a quiet campaign in Richmond to secure funds for this expanding program. At the request of the National Council, the Grace and Holy Trinity Episcopal Church has granted its rector, Beverly M. Boyd, a six months' leave of absence on pay to assist in this work among army and navy chaplains. Dr. Boyd has been very active in the service of the religious forces section of the OCD, of which he is chairman.

* * *

Negro Associations Hold A Marriage Institute

The Negro Y.M.C.A. of Richmond is rendering a noteworthy service. In its membership campaign a goal of 900 members was set. More than 1,000 members were added. At its 55th anniversary celebration, R. F. Daniel, president of Shaw University, was the guest speaker. The money raised upon that occasion went to the world service program of the Y.M.C.A. Monthly forums are held to aid Negro selectees in preparing for the change from civil to military life. These forums have received high commendation from the state selective service board. A "marriage institute" is planned to be conducted jointly with the Negro Y.W.C.A., to counsel young people of marriageable age in these times of war and dislocation. The work of this useful institution is maintained upon the modest budget of $7,121.21.

* * *

And So Forth

The young people of the Disciple churches of Virginia are undertaking to provide the $1,500 "sailing fund" for their friends, Rev. and Mrs. George Earl Owen, formerly directors of religious education for the Chesapeake area, who are under appointment as missionaries to Buenos Aires, Argentina.

Lynchburg College recently concluded a successful campaign to secure $50,000 from the churches of this area to apply upon outstanding indebtedness.

F. W. BURNHAM.

Japanese Basketball Team Defeats Chinese

New York papers gave considerable prominence recently to a basketball game at the Church of All Nations in which a team of Japanese defeated a Chinese team, 24-20. The Japanese team represented the Young People's Christian Federation, while the other came from the Chinese Athletic Club.

Northern Baptists Cancel Convention

The general council of the Northern Baptist Convention recently voted to cancel its 1943 convention, which was scheduled for June 15-20 at Denver. The general council and the finance committee are to meet in Chicago, May 24-27.

Baptists Asked to Give War Bonds

Churchgoers in 7,000 Northern Baptist churches throughout the country were asked to donate war bonds and stamps January 31, to help build churches in new suburban communities after the war. Bonds were not to be sold in the churches, but were to be received by them.

Thousands Join Capital Churches

Radio Aids in United Evangelism—British Sailors Are Amazed at Size and Beauty of City

(Correspondence from Washington, D. C.)

WASHINGTON, Jan. 28.—The churches of this city and vicinity observed "Join the Church Sunday" on the first Sunday in the new year. Publicity had been given to the project in the papers as well as by various business concerns. A chain of restaurants carried a notice of it on their menus. Several radio stations announced it regularly throughout the previous week. The weather on that day was favorable and church attendance was good. It was estimated that 7,000 or 8,000 people joined churches in the metropolitan area that day. The church federation's committee which sponsored this project is now at work on plans for the Lenten and Easter season. Robin Gould, minister of the Francis Asbury Methodist Church, is the chairman.

* * *

Annual Breakfast Held in Capitol

Clinton Howard, the "little giant of reform" and the superintendent of the International Reform Federation, gives a public breakfast in January of each year to which he invites many well known figures, including members of Congress. The late Senator Morris Sheppard once called these occasions "a national institution." Usually the breakfast is held in the dining room of the Methodist building just opposite the Capitol. This year the celebration took place in the Senate dining room of the Capitol itself. The invocation was given by Frederick Brown Harris, Senate chaplain and pastor of Foundry Methodist Church. Among the speakers were Bishop James E. Freeman of the Washington Cathedral and Gene Tunney. A number of congressmen, local ministers and out-of-town guests enjoyed Mr. Howard's hospitality. With all his 80 years, the "little giant" continues to be a formidable foe for John Barleycorn.

* * *

Bonnell Addresses Ministerial Union

Meeting at the First Baptist Church, the Washington ministerial union heard a stimulating address at its January meeting by John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York city. Dr. Bonnell took as his subject, "The Task of the Churches in a World at War." He drew largely upon his experiences while visiting Germany in 1934 and England in 1941. He was in Berlin at the time of the blood purge, just one year after Hitler had come into power. He reported that the Christian leaders at that time were frankly puzzled as to what nazism might mean to the churches. They had already noted that the youth of the nation were being kept away from morning church services because of youth movement meetings set for that particular hour. In England, in 1941, he discovered great damage done to churches and tragic instances of whole families being wiped out by air raids. Notwithstanding, there was a remarkable lack of hate and vindictiveness. He thought this was due to the widespread preaching of repentance in the churches. Dr. Bonnell is holding a preaching mission at Fort Belvoir near Washington this week.

* * *

Churches Entertain British Sailors

About 200 British sailors, who landed in Norfolk recently for their first furlough in many months, were brought to Washington. Entertainment was arranged for them

New HYMN BOOKS IN 1943?
SEVENTH LARGE PRINTING
Christian Worship and Praise
Edited by Henry Hallam Tweedy, D.D.
A rich selection of hymns and tunes, including ageless hymns and new hymns voicing social consciousness and patriotism.
Beautifully printed in bold face readable type. Indestructibly bound.
Price $1.20 per copy in quantities.
Examination copy sent on request
A. S. Barnes and Company
67 West 44th Street, New York

PULPIT FURNITURE
Chairs, Communion Tables
Baptismal Fonts, Etc
Fine furniture at factory-to-Church prices. State your needs.
DE MOULIN BROS. & CO.
1204 S. 4th St.
GREENVILLE, ILLINOIS

Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1187 South 4th St. Greenville, Ill.

Your Responsibility

CHRISTIAN CENTURY PRESS,
407 S. Dearborn St., Chicago
Please send _____ copies of the handbook, THE CHURCHES AND A JUST AND DURABLE PEACE.
Single copies, 15 cents.
10 or more copies, 10 cents each.
☐ Remittance enclosed. ☐ Send bill.
Name _____
Address _____

By ARTHUR W. HEWITT

Highland Shepherds

"Occasionally we have a book on pastoral effectiveness by one who has the gift of a Luther Burbank to produce new seed for richer and wider harvests. A Luther Burbank of the soul is Dr. Hewitt. His book offers new fruitage to all who turn its pages."—*Advance*
$2.00

God's Back Pasture

Sound advice on the finances of the rural and village church, its organization, its educational program, its service to the people, its relation to civic and community institutions. Dr. Hewitt's enthusiasm for the rural ministry is contagious.
$1.50

The Man Christ Jesus

JOHN KNOX. The perfect Lenten book, as is indicated by its themes: "What manner of man was this?" "Never man spake as this man." "Greater love hath no man than this." "This man hath borne our griefs." "Surely this was the Son of God."
$1.00

A Realistic Philosophy of Religion

A. C. GARNETT. Written with a simplicity that clarifies complex and abstract theories. "Rearms our belief in God," says W. H. Leach of the book.
$3.00

Acts of the Apostles

H. E. LUCCOCK. Dozens of sermons for Lent sprout from this volume. Probably the most dynamic book for evangelistic suggestion available. Replete with insights and illustrative material.
$2.10

A book for alert churchmen

Religion and the World of Tomorrow W. W. Van Kirk

Looking beyond the war to the amazing problems that loom following the conflict, Dr. Van Kirk places the responsibility for making a new world in which Christianity shall be not only preached but practiced on the shoulders of Christian people. "The world of nations has had about as much vacillation from professing Christians as it can stand," he warns. Thousands of ministers and laymen throughout the country are heeding his warning and are reading his book.

Says *Harold Bosley:* "Any Christian leader who is concerned about the basis for a just and durable peace will make constant use of this book. It is loaded with information."
$1.50

The Christian and the War

C. C. MORRISON. "A frank, courageous and comprehensive approach to the staggering problem of war. . . . Vibrant with emotion, agonizing anxiety and mental grappling."—*Review and Expositor*
$1.50

Form and Freedom in Worship

CLARENCE SEIDENSPINNER. Holding to the good in the old forms, provides new ideals and forms for the twentieth century church.
$2.00

The Amazing Story of Repeal

FLETCHER DOBYNS. A book of realistic guidance for those who are leading in the move for renewed wartime prohibition.
$3.00

Poetry Anthologies

By Thomas Curtis Clark

1000 Quotable Poems

This book was originally compiled with a view to assembling the brief poems that are always in demand for quotation by ministers and others. It is now recognized as the richest anthology of such verse, but it is just as widely praised as a volume of devotional poetry which meets the needs of harassed souls. "A wellspring of spiritual help for daily needs."
$2.50

Poems for LIFE

A complementary volume to the above, adding 750 poems of inspirational character. Says *Bishop Oxnam:* "The poetic prophets of yesterday and today are here. An inspiring volume, revealing an amazing range of reading and a heart responsive to the realities."
$2.50

Willett, Clark & Company • 37 W. VAN BUREN, CHICAGO

in the homes of church people by the local federation of churches through Grover Hartman, chairman of the federation's committee on work among the soldiers. The experience proved to be interesting for both the guests and the hosts. Sightseeing tours were planned and visits to the halls of Congress arranged. Most of these boys had been on convoy duty to Malta and had some thrilling stories to relate. They expressed surprise at the size of Washington and were impressed with its stately buildings.

* * *

Experiment in Fellowship

An experiment in the realm of interfaith and interracial fellowship has been undertaken in Baltimore this winter. Six interracial church services have been planned for that city. The services are to be held in six different churches and synagogues. Sponsoring organizations include the Baltimore Christian youth council, the Cooperative Council of Christian Education, the Fellowship of Reconciliation, the Sinai Society of Har Sinai Temple and the Baltimore interracial fellowship. The speaker at the first service was Clarence W. Cranford, pastor of the Calvary Baptist Church here in Washington. He was instrumental in organizing the first interracial fellowship in Philadelphia several years ago when he was a pastor in that city. Other speakers will be Mordecai Johnson, Bishop Francis J. McConnell, Rabbi Joseph Klein, Everett Clinchy and William Lloyd Imes.

* * *

Cathedral Holds Union Services

The union Sunday afternoon services planned by the federation of churches are being held about every six weeks this season. The last service was addressed by Francis B. Sayre, former high commissioner to the Philippines and an outstanding churchman. Participating in the service was Paul Schearer, minister of the Takoma Park Presbyterian Church; Paul Schilling, minister of the Brookland Methodist Church; and Paul Yinger, minister of the Cleveland Park Congregational Church. These services are doing much to solidify the Christian forces of the nation's capital in a time of national crisis.

* * *

And So Forth

George A. Buttrick was the principal speaker at the midyear commencement services of the Episcopal Seminary in Alexandria, Va., recently. He quoted someone's definition of Lent as "a brief season of the year when Episcopalians decide to give up sin."

William S. Abernethy, former pastor of the Calvary Baptist Church here, is now living in Washington and preaching practically every Sunday in various churches. Recently he has been supplying for several weeks at the Second Baptist Church in Richmond, Va.

Bishop Arthur Moore of the Methodist Church was a recent visitor here. He preached twice daily in a series of meetings held at the Mount Vernon Place Methodist Church, of which John W. Rustin is the pastor. He also addressed the Methodist ministers' conference and filled other important appointments.

EDWARD HUGHES PRUDEN.

Clergy Support Labor on Radio

Uphold Union in Organization Move —Methodist Board Restudies Its Missions in the Congo

(Correspondence from Southern Ohio)

CINCINNATI, Jan. 30.—With the bingo issue in abeyance owing to the death of Judge Francis Hamilton, Cincinnati clergymen are making themselves heard in industrial disputes. In last week's Wright Aeronautical Corporation's employees' election, Dr. Joseph F. Fletcher, who is at the head of the School of Applied Religion of the Protestant Episcopal Church, and Monsignor Frecking, editor of the Catholic *Telegraph Register*, went on the air in favor of the C.I.O. This union received 59 per cent of the votes of this mammoth group of workers.

* * *

Dayton Organizes a Council of Churches

The industrial picture of Cincinnati is simple, however, compared to the city of Dayton, which has just about doubled its population through the war. Here the housing situation is acute, and the problem of ministering to large numbers of new people is a heavy responsibility for clergy and churches. In conducting a retreat for the clergy of that city recently, your correspondent discovered that the churches of Dayton are exerting extraordinary efforts to cope with these multitudes. Three groups, heretofore functioning separately, have recently combined in the Dayton council of churches. Kemper G. McComb, who has long given an excellent account of himself in interdenominational labors, is its new executive secretary.

* * *

Church Council Outgrows Old Offices

The council of churches of greater Cincinnati has moved its offices to the Transportation Building. Its old quarters, which it occupied for over 20 years, were outgrown. The new offices are opposite historic Christ Church, whose facilities are always generously placed at the disposal of all good causes. It is in this church that E. Stanley Jones will conduct his noon Lenten meetings. His opening meeting on April 11 will be held in the more spacious Taft Auditorium.

* * *

Presbyterian Leaders Address Churches

Forty-three Presbyterian churches hereabouts heard denominational leaders in mid-January. M. A. Chappell, promotion secretary of the Board of National Missions, E. A. Odell, superintendent of Presbyterian work in the West Indies, and E. Graham Wilson, general secretary of the board, were among those who informed the churches concerning the missionary program of the Presbyterian Church in America. All of us had a sense of loss in the passing of Dr. William Bishop Gates, who had for some time been in charge of the Presbyterian church in Cleves. Writer of poetry and of music, Dr. Gates had endeared himself to the community. He was laid to rest after appropriate ceremonies in charge of Earl R. North, executive secretary of this presbytery, and G. Kenneth Shafer, moderator.

* * *

Abandon School Of Religion

It was thought best this year to abandon the annual "School of Religion," which had grown to be one of the great institutions of cooperative Protestantism. But courses in leadership training are being offered in a five weeks' school in Christ Church, starting Feb. 8. It is in charge of Miss Dorothea K. Wolcott, director of religious education for the council of churches. Harry K. Eversull, associate executive secretary of the council, Frank Mc. Entire, Gerson S. Engelmann, Mrs. Kathryn Thompson and others insure a high caliber of instruction.

* * *

Methodists Plan New Missions

Two national groups, both of the Methodist Church, recently held conferences here. The university senate of the Board of Education, oldest accrediting body in the United States, discussed higher education in denominational colleges. A committee of the Board of Missions met for several days at the Cincinnati Club, primarily to study a program for work in the Belgian Congo after the war. Bishop Raymond J. Wade, Bishop H. Lester Smith, Bishop Arthur J. Moore, Ralph E. Diffendorfer and John Q. Schisler were among the leaders. This study was regarded as a uniqe venture in the history of foreign missions.

* * *

New Church Is Growing Rapidly

A year ago the Cincinnati Baptist church union founded a church in the Roselawn section as a community project. The church has just celebrated its first anniversary, and is fully justifying the expectations of the Baptist leadership. Cleo Y. Boyd is the minister, and the celebration featured an address by Arthur H. Cowley, minister in the Walnut Hills Baptist Church.

* * *

And So Forth

A city-wide study of a basis for a just and durable peace is contemplated by a committee headed by Edward W. Stimson, and authorized by the council of churches and the liberal Jewish congregations.

James G. Heller, president of the Central Conference of American Rabbis and beloved rabbi of Wise Temple, conducted religious emphasis week at Vanderbilt University. Dr. Heller recently addressed the ministers of the community on "The Future of Religion in This Crisis."

John Bayne Ascham, for nine years minister in the Avondale Methodist Church, and for the past 11 years executive secretary of the Protestant Children's Home, will relinquish his post in May. He has rendered outstanding service in this position.

JOHN M. VERSTEEG.

Police Arrests Pacifists For Picketing Consulate

For picketing the British consulate in New York on Indian Independence Day (Jan. 26), 23 men and women, including several clergymen, were arrested. When they were tried on Jan. 28, the judge reserved decision until Feb. 11. The signs carried by members of the group advocated independence for India. Among those arrested were Ralph T. Templin, director of the School of Living, Suffern, N. Y., J. Holmes Smith, another former missionary to India, and A. J. Muste, secretary of the Fellowship of Reconciliation.

Church Groups Back Ban on Liquor

A bill which would prohibit the sale of wine in all counties in North Carolina from Saturday at midnight to 8 a.m. Monday has just been introduced in the North Carolina legislature. It is backed by church groups. Several North Carolina counties during the current session of the legislature have also introduced "local" bills which would prohibit beer and wine sales in their counties on Sundays. The solons can hardly ignore all of them.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Arabian Nights (Univ.) *Fantasy* based on rivalry of brothers for throne and hand of dancing girl, Scheherazade . . . With comic touches and tongue-in-cheek air, plot is subordinated to technicolored spectacle. One gruesome torture scene: otherwise, *entertaining, colorful* for M, Y, C

The Devil With Hitler (UA). *Farce.* Satan comes to earth to force his rival into one good deed. . . . Hal Roach comedy reminiscent of "Keystone Cops" technique. Sometimes amusing, but for most part *ineffectual slapstick.* Y, C

Hi, Buddy (Univ.). *Musical.* Soldiers and sailors on leave stage show to gain funds for boys' club in slums. . . . Naive and rather forced as to action and direction, but *pleasant and tuneful enough* for .....Y, C

Jacaré (Mayfair Productions; narration by Frank Buck). *Animal film* relating adventures of expedition up Amazon to obtain rare specimens for North American zoos. . . . Fact that certain sequences were obviously staged does not prevent film from being, for those interested in animals and geography, *unusual and entertaining.* M, Y, C

Pittsburgh (Univ.). *Drama.* Rise of two miners to power in industry, degeneration of one and his later reform through aroused patriotism—all interwoven with romance. . . . Probably meant to be saga of coal and steel, but gets badly *confused,* leaping glibly from miracle to miracle. Considerable brawling, drinking, with artificial coating of patriotism. M

Sherlock Holmes and the Secret Weapon (Univ.). *Melodrama.* Current slant given "The Case of the Dancing Men" by having old enemy, Professor Moriarity, working for nazis. . . . Suspenseful; effectively interpreted by Bruce and Rathbone of current Holmes radio program. For detective enthusiasts, *entertaining.* M, Y

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, Crossroads, For Me and My Gal, Fortress on the Volga, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Life Begins at 8:30, The Magnificent Ambersons, Moscow Strikes Back, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman. 2-10-43

Kyle M. Yates

PREACHING FROM THE PROPHETS

This book answers a real need for a concise, accurate, informative manual on the prophets, for use in contemporary preaching. For each prophet, the political, social and religious background is first carefully explained. Then follows a clear explanation of the spiritual ideas and preaching values in each of the books. It makes a volume you will be using years from now. **$2.00**

Walter Marshall Horton

OUR ETERNAL CONTEMPORARY

A Study in the Doctrine of Christ

"Professor Horton's phraseology is in no sense old-fashioned, and he is concerned to set forth living truth and not merely to authenticate tradition . . . All in all, this is a book written with reverent understanding and one which will be a stimulus both to mind and spirit."—*Walter Russell Bowie.* "The author is one of the most convincing writers of our time in the field of theology."—*Daniel A. Poling.* A Religious Book Club Selection. **$2.00**

Kenneth Scott Latourette

THE GREAT CENTURY

In the Americas (outside the United States), Australia and Africa

"To appreciate the historical importance of this volume, one should bear in mind that it is the only comprehensive account yet written of Christianity in Canada, Australia, or New Zealand. Moreover, it is the only full statement of the course of the Christian movement among both the white and Negro populations of South America. Still further, it is the only full-length description of both Catholic and Protestant work in Latin America. In the completeness of its survey, the volume is a pioneer of the first order." —*Religious Book Club Bulletin.* **$4.00**

John Foster

THEN AND NOW

The year's most stimulating book on the future of the missionary movement. "This is a very sensible and timely book that ought to be read and inwardly digested by many of our present-day ecclesiastical theorists."—*N. Y. Herald-Tribune.* "Professor Foster's *Then and Now* will probably outlive this generation."—*The Lutheran.* **$1.75**

Floyd Van Keuren

THE OPEN DOOR

"A brief but beautiful novel . . . as a story it gains power and convincingness from its passionate sincerity."—*N. Y. Times Book Review.* "The story is beautifully written and the author's strength grips the reader and inspires him. As a gift, the book fills a frequently felt need."—*Christian Advocate.* **$1.25**

To the Readers of *Christian Century:*

On February 17th we shall publish four new books which we believe to be of such real value that we are taking this opportunity to announce them before publication. Here they are:

It's Your Souls We Want

By STEWART W. HERMAN, Jr. Here is a story untold by journalists and diplomats—the Nazi attempt to conquer the *souls* of German Christians. The former minister of the American Church in Berlin and embassy attaché tells it with devastating clarity. **$2.50**

Which Way Ahead?

The Presiding Bishop's Book for Lent

By WALTER RUSSELL BOWIE. This year's book combines a widely known author with a timely subject—the future course of the Church. It is written for the average Protestant church-goer, and is designed for group use in churches. (Special price available for large quantity orders.) **$1.50**

Upon This Rock

By EMILE CAMMAERTS. When the author lost his son in the R. A. F., he was overcome with grief. How he found a faith to support him is a story that will help every parent in the same tragic circumstance. Beautifully written, here is a fine book for 1943. **$1.00**

The Church in Disrepute

By BERNARD IDDINGS BELL. A sturdy churchman, Dr. Bell sees and explains why the Church has not won popular leadership. His analysis and prescription will stimulate, provoke and enthuse a wide number of thoughtful people. One section appeared in the *Atlantic Monthly.* **$1.50**

Every one of these is a book you will hear about in coming months and will want to read. Your bookseller will gladly place your order for these now.

Useful Books by Two Skillful Authors

Leaves of Healing By ARCHER WALLACE

"There is no question about this being an outstanding book. *Leaves of Healing* is not directed to the sick and afflicted, but is focussed upon the dire needs of modern society, individual and collective. Patient insight, reverent understanding and quiet confidence breathe through every antidote offered."—*Expositor.* **$1.50**

Man Discovers God By SHERWOOD EDDY

"The present studies (of 30 spiritual pathfinders) . . . will feed many a starving sermon and inspire many a discouraged seeker after God." —*Chicago Theological Seminary Register.* "True Christians will have their religious experiences enriched and others shall be won to the Christian way by this book."—*Church Management.* **$2.50**

HARPER & BROTHERS • 49 East 33rd St., New York, N. Y.